

Sexology

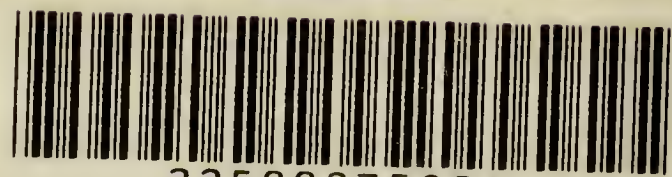
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EDUCATIONAL EDITION

===== FOR THE HOMES =====

Sexology

EDITED BY

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ETC,

PRICE, \$1.00

PHILADELPHIA, PA..
PURITAN PUBLISHING COMPANY

1902

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SEXOLOGY

PART I.

INTRODUCTION.

We present this work with pardonable pride, believing it will be the means of saving many lives and a vast amount of suffering and needless unhappiness.

The importance and demand for a work of this character cannot be doubted. Its need has been announced upon the floor of the Senate Chamber; in resolutions adopted by Church Assemblies; in the Pulpit; in our Religious and Medical Journals; and the need of the knowledge it contains is evidenced by the newspapers, in their daily records of disagreements, separations, desertions, seductions, adultery, insanity, suicide, murder and death, the cause of which in almost every case is admitted by all authorities and shown by the Records of our Courts to be ignorance of the Laws of Nature, of self and of sex.

It is to the unfortunate victims of these dreadful conditions that this book directly appeals. It is written to enlighten and benefit those who have recklessly plunged into marriage, who have assumed that relationship at once so holy and so intricate, where knowledge is essential, yet substituted by ignorance; marriage, whose only incentive is to get "a home" or secure a "partner." It is this "home" and this "partner" that we desire to reach, as well as to enlighten those who mentally and physically are capable of

the functions of wedlock, but who for lack of knowledge suffer in silence.

In attempting to map out the rights and wrongs of the relations that exist between human beings, and which govern their life, health, intellect, love, power, happiness, usefulness and honor, we cannot avoid a feeling of responsibility, a desire and absolute determination to record nothing without careful investigation and due consideration—and yet an equal desire to hold back nothing that can give them a proper understanding of themselves.

It is far from our object to profane with open publicity the secrecy of Holy Matrimony; yet within this Holy Matrimonial state there exists a deplorable condition of sexual incompatibility, a frightful undercurrent of unhappiness; a feeling of wrong and outrage, which although in many cases not admitted—even to one's self—yet smoulders on until it bursts forth into the flame of some one of the crimes referred to.

We cannot say that this imperfect state of affairs is with the minority—nay! it exists, to a greater or less degree, with the vast majority!

A true and happy marriage, wherein we see the husband's and the wife's love for each other increase from day to day, where they grow to even strongly resemble one another—where the offspring is blessed by a healthy body and mind; where true and congenial wedlock exists; where sorrow and poverty only more strongly rivet the ties that bind them—this—this state of married happiness, which should and could be enjoyed by nearly all, is unfortunately the exception and not the rule.

It is not to those, who have either by study or natural perfection and wisdom, entrenched themselves within those all-powerful walls of true love and happiness that

this book is written; except to furnish them with such knowledge as will enable them to instruct in a proper manner, and at a proper time their children, who otherwise would not, though the picture and example is constantly before them, know how and why such happiness is obtained and preserved.

It is for the rank and file of our fellow human beings that this book is mainly written. Its message is to those who have little or no conception of the duty due and owing between husband and wife. To those who are the victims of misadvised friends; the victims of the glaring advertisements of Quacks, that fill our daily papers, even polluting our religious journals, preying upon the minds and souls of our young men and women, with their endless list of symptoms, until the average youth and maiden are well nigh hypochondriacs, believing as they do (though they know not why) that they are the victims of some disease (though they know not what) which makes them unfit for marriage.

To them we give the gems of knowledge gleaned from the entire field of standard literature and from the documentary evidence of eminent European and American men and women Physicians, Professors, Lawyers, Preachers and other brilliant minds, whose far sight led them to the investigation of a subject which means the life and honor of our Nation—the health and happiness of our people.

Remember, then, that this work is not based upon medical evidence alone, nor is it in any sense a “Medical Treatise,” as experience has shown that knowledge, not medicine, is needed. Therefore, in addition to the combined contributions of our Physicians, it embodies the concentrated wisdom and experience of every age and country,

and does not rely upon the mere unsupported opinion of any one man, however great his genius.

Those who would accuse us of exaggeration will accuse us of extreme moderation if they will but consult the recognized authorities, from the first fathers of medicine to the most eminent scientists of our present time, and which, for the benefit of Physicians and those who desire further research, we give herewith in addition to those given throughout the book, sufficient references to standard works as will open up to them a field of study unlimited and without bounds:

Hippocrates (De Morbis, lib. ii, c. 49); Areteus (De Sign's et caus. dius. morb. lib. ii, c. 5); Lomnius (Comment de Sanit, tuend, p. m., 37); Boerhaave (Instit., p. 776); Hoffman (Consult); Ludwig (Instit. physiol.); Kloeckh of (De Morb. anim. ab. infir. med. cereb.); Levis (A Practical Essay upon Tabes Dorsalis); M. Legoure (Histoire Morale des Femmes); Harbinger (On Health); Ellis (Psychology of Sex, ii); C. K. Mills (American Text Book, Diseases of Children); Garrigues (American Text Book); Palmer (American Text Book of Obs., '95); Lusk (Management of Preg'y.); Hirst (American Sys. Obs., '89); Galabin (Manual M'dw'f'y., '86); Gardin (Cyclopedia Obs. and Gym., '89); Sexual Hygiene (Clinic Pub. Co.); Brown on Divorce, Manual of Legal Medicine (Herold).

Above all, let it be remembered that we have not written to please. Had such been the ambition, the Author would have selected a widely different class of subjects. We have written to instruct, and we assure our readers that to heed our instructions is their only route to happiness. What greater service could we hope to render our fellow-creatures, than to declare to them the revelations of science

in language deprived of ambiguity and cleared of the mists of technology?

Those who shall seek in our pages the gratification of a libidinous curiosity, will be disappointed, but, better still, they will be scared! Their terror will prove eminently salutary, for, in describing the evils of sexual excesses and unnatural practices, we point with the finger of authority which they dare not despise, at the deplorable consequences involved—consequences which none may escape. Indeed, in the whole range of science, there is nothing more inevitable than the dangers we have described.

If you will, suppose that by some chance, a school-girl should embrace stolen opportunities for its inspection. We ask, What harm? We are perfectly sure that the very best treatment of young persons suspected of secret bad habits, would be the leaving of this book in their way; and a young girl who can bring herself to read it, after discovering the subjects upon which it treats, *needs* to read it, and her parents may wink at her “indiscretion.”

We believe our work will prove to be a service to all, both young and old, married or single, who will take the trouble to “read, mark, learn and inwardly digest” it. Should it teach but one man how a wife should be “initiated,” and in consequence, should it rescue but one woman from the sad fate which otherwise awaits her; should it snatch but one boy from the dreadful vortex into which he else had plunged, or save one girl from moral and physical ruin, it will not have been written in vain.

That it may do this for many thousands is the sincere hope and prayer of

THE AUTHOR.

PART II.

BOYS AND YOUNG MEN, THEIR EDUCATION AND TRAINING.

The evils and dangers of the present system of educating and bringing up the boys of our country are too obvious to require minute description; and yet, startling as are the facts, the remedy is strangely obscure to even the very best thinkers of our time. Irreligion and infidelity are progressing *pari passu* with the advance guards of immorality and crime, and all are fostered, if not engendered, by the materialistic system of school instruction, and the consequent wretched training at home and on the play-ground. The entire absence of all religious instruction from the school-room, which has resulted from the utter impossibility of harmonizing the multiform creeds, and the growing fallacy of "refraining from prejudicing the minds of our children in favor of any particular system of theology until they are able to think and choose for themselves," are fast bearing fruit in a generation of infidels, and we are becoming worse even than the pagans of old, who had, at least, their positive sciences of philosophy, and their religion such as it was, to oppose which was a criminal offense. To those who would dispute this somewhat horrible assertion, the author would point to the published statistics of church attendance, from which it appears that of the entire population but a very small proportion are habitual church-goers. Deducting from these again those who attend church simply as a matter of fashion, or from other than religious motives, and there remains a minimum almost too small to be considered, abundantly sustaining our charge.

The disintegration of the prevalent forms of religious belief, the rapid multiplication of sects, the increase in the ranks of intellectual skeptics, the fashionable detractions from, and perversions of, the Holy Scriptures, acting with the influences already mentioned, may well cause alarm.

But we have not only the removal of the salutary restraints of religious influence from our popular system of education; we have the promiscuous intermingling of the sexes in our public schools, which, however much we may theorize to the contrary, is, to say the least, subversive of that modest reserve and shyness which, in all ages, have been proved the true ægis of virtue. We are bound to accept human nature as it is, and not as we would wish it to be, and both Christian and pagan philosophy agree in detecting therein certain very dangerous elements. Among the most dangerous and inevitable is the sexual instinct, which implanted by the Creator for the wisest purposes, is, perhaps, the most potent of all evils when not properly restrained, retarded, and directed. This mysterious instinct develops earlier in proportion as the eye and the imagination are soonest furnished the materials upon which it thrives, and long before the age of puberty it is strong and well-nigh ungovernable in those who have been allowed these unfortunate occasions. The boy of the present generation has more practical knowledge of this instinct at the age of fifteen than, under proper training, he should be entitled to at the time of his marriage; and the boy of eleven or twelve boastfully announces to his companions the evidences of his approaching virility. Nourished by languishing glances during the hours passed in the school-room, fanned by more intimate association on the journey to and from school, fed by stolen interviews and openly arranged festivities, stimulated by the prurient gossip of

the newspaper and the flash novel, the gallant of twelve years is the libertine of fourteen. That this picture is not overdrawn every experienced physician will bear witness. Revelations are rare; instances of detection are extremely infrequent; so liberal are the opportunities afforded, and so blind are those whose duty it should be to guard. We boldly proclaim that the roués among boys outnumber the onanists by thousands, and that, destructive and revolting as is the latter vice, it is even more tolerable to contemplate than the other. The one, if persevered in, must reveal itself; the other keeps secret its hidden transactions. The one wrecks body and mind; the other grows and fattens to invest the subtlest of demons. The writer could engage to select the onanists of a school by a walk among the pupils; he could not promise so much for the young Lotharios. Indeed, if he could, and it were to be made a cause for expulsion, he fears there would be but a slender attendance in any school thus *viséd*. Onanism, though called the solitary vice, is essentially gregarious in its origin. It is, indeed, by unrestrained intercourse with each other that boys are taught and encouraged to pursue this destructive practice. From false notions of delicacy, with a prudery as astonishing as it is criminal, the parents and guardians of boys refrain from all allusion to the subject, while in their hearts they must realize the imminence of the danger. Ready and willing to acknowledge it in the abstract, they seem to feel, and certainly they act, as though some special immunity were granted to their own *protégés*. Thus it happens that a boy contracts a habit, which, discovered too late, is well-nigh unconquerable in its thralldom, as it is formidable in its sad results, and which a few earnest, timely words would have surely prevented.

We charge then that the present system of education, by its faults of omission and commission, is directly responsible, not, it is true, for the bare existence, but for the enormous prevalence of vices and crimes which we here deplore, and we call upon the civil authorities to so modify the obnoxious arrangements of our schools, and upon parents and guardians to so instruct and govern their charges, that the evils may be suppressed if not extinguished. By the former this has been measurably effected in isolation of the sexes; by the latter, it may be, in encouraging the confidence and preparing the minds of boys for the great physiological crisis and its consequent dangers, whose advent they can easily and surely discern. In many instances the requisite instruction and counsel may be best imparted by the family physician, who can be consulted for the purpose; and there is no reputable physician who will not undertake the task with both prudence and alacrity, while from such a source the words have an importance and authority which few parents can command. The boy's intercourse with his fellows and with servants should be closely watched and always suspected. Many, alas! have received their first lessons in immorality or crime from the hostler or the cook, while a single night with a strange bed-fellow may initiate a boy in mysteries to which he had else remained a stranger. This last danger is greatly increased if the casual room-mate be by a few years his senior; for the power of mischief possessed by the older boy is increased in proportion to his size, and, alas! his experience. If a boy be an onanist he is sure to corrupt the smaller boys of his acquaintance whenever a safe opportunity presents itself, and thus children of six and twelve fall victims of those of twelve and eighteen.

At the age of six, states a physician in describing his own

case, he was allowed to attend an evening party with his sister, many years his senior, for the purpose of taking part in some tableaux. A violent storm compelled several to pass the night with our entertainers and he occupied the same bed with a young gentleman of seventeen. On that occasion a lesson of vice was imparted, whose import was then unknown, but whose impression was indelible.

Another case, of a writer who states: At the age of eight he was lodged, at a watering place, in the same room with three girls, respectively ten, twelve, and fourteen years of age. The elder of these little misses succeeded effectually, during the few weeks' association, in inducting her companions into the science of reproduction, while the male member of the quartet was aptly used in illustration of the subject. The matronly dignity with which this lady now chaperones her young daughters in the most fashionable circles of one of our most fashionable cities, does not, he says, in the least diminish the feelings of hostility with which he, as one of her pupils regards her, and which the publication of this anecdote is the first opportunity afforded him to gratify. His secrecy during his involuntary pupilage, was not the result of an innate sense of wrong or shame, but was induced solely by the subtile representations of his seductress.

The custom of permitting children of different sexes to sleep in the same bed, or in the same room, is surprisingly common in this country, even where the excuse of poverty is wanting. The mere matter of convenience, or of innocent solicitation is often deemed sufficient to warrant a practice which can have but disastrous results, if nothing more comes of it than undue familiarity with the differences of organization. It is astonishing what small credit we give these little people for powers of observation and

comparison, while the least intimation of the possession of them, by the wondering query of word or look, is frowned down or rudely checked, with no sufficient explanation of its impropriety. Instances are by no means rare, of girls sleeping with their younger brothers long after womanhood, and the fashion is to retort upon those who remonstrate with the parent, "Evil to him that evil thinks." It is a truth, proven by the experience of ages, that separation of the sexes should begin early, at least at four or five years, for the impressions of early childhood are the most ineradicable of life. Concupiscence, though the strongest and most injurious is far from being the only passion needlessly and wrongfully developed in boys; those of cupidity, extravagance, dishonesty, and faithlessness are notable. "Just as the twig is bent the tree's inclined," is a homely adage, inclosing a deal of Gospel truth, which it is nowadays the fashion to ignore almost as completely as Solomon's aphorism, "Spare the rod and spoil the child." With every allowance for the vast differences in temperament and disposition, we believe the statement axiomatic, that parents are strictly responsible, before God, for the confirmed vices of their children. The punishment meted out to young offenders for drunkenness, stealing, and the like, might too often be more advantageously inflicted upon the really guilty parties, the neglectful parents; and the secret of this truism is precisely the fact that the proclivities of the individual are developed very early. Thus a boy in whom lying seems a part of his very nature is morally certain, if every inch of ground be not vigorously contested, and the habit early eradicated, to become an adult knave. The writer knows of a case of two brothers in whom the opposite qualities of unimpeachable veracity and utter mendacity were fully apparent as early as the fourth and sixth

years, yet, by indomitable care and patience, they are now, at the ages of ten and twelve, equally models of irreproachable honor. Innumerable remonstrances, whippings, and privations were vainly tried upon the little reprobate, until a plaster covering the mouth, and duly perforated to admit of respiration (but not of falsehoods), proved specific in a very few applications; so a habit which else had ruined the man was easily uprooted in the boy. A placard announcing "thief," not exhibited beyond the nursery, may do as much for one who manifests an early tendency to kleptomania. The vices of cupidity and extravagance may be early cured by opposite lessons, and great patience and ceaseless observation are required to accomplish a radical cure in either case, but, nevertheless, it can and should be done. Many an avaricious monster may thank his doting parents for the qualities which render him odious, and which were ineradicably fixed upon him in childhood by encouragement of his mis-called "cuteness," while the ruined spendthrift may live to curse the "fond parental ass" for his undue indulgence of mere childish lavishness. Not long since we were quietly examining a little patient, who, not relishing the process, struck us in the face. The mother took the matter as an excellent joke; not so the author, who indulged in the unpleasant reflection that the germ of a possible murderer was being carefully nourished in that fashionable "south front." These fits of rage on the part of little boys, are often foolishly encouraged, or at least quietly regarded as "marks of spirit" and very "comical." So they are in *babies*; they are terrible in *men*.

Most vices are only distorted virtues, and the very elements we have so much occasion to dread, are, when properly directed, so many sources of excellence. Positive qualities are of slow growth, and, whether good or evil,

they invariably date back to the nursery. Crime, then, may be restricted within very narrow limits, and by proper management, may be banished from good society and monopolized by those who, like Topsy, "only grewed."

The author would avoid, as far as possible, conflicting prejudices and interests, but in closing this chapter he feels it would be incomplete without a protest against boarding-schools. The best that can be said of them is that they are necessary evils. As generally conducted they are perfect nurseries of vice. We were tempted, a few years since, writes a physician, to send our little boy to "one of the best." The professedly "religious" and "family" character of the school, the reputation of the distinguished minister who governed it, no less than the estimable character of his family, who assisted, gave the impression of a "model school." At the end of the first quarter the boy was taken home, for the reason that he could not say his prayers without hiding in his little wardrobe to escape the assaults and jeers of his companions of the dormitory. Without saying his prayers, to use his own language, God bless him! he "would not have dared to sleep." This school is a very popular one, embracing "only children of first-class parents," and the boy was quite unwilling to leave it, but has since made revelations which fairly make one shudder to contemplate. The fact is that nearly every boarding-school is an *omnium gatherum* of bad boys, and sons of snobs, of those expelled from public schools, and those whose parents, shoddy aristocrats, are shocked that their sons should associate with the common herd, while the few gentle spirits, whom unfortunate circumstances, as orphanage or deluded parents, may have driven there, are, in time, ruined or sadly corrupted. They are money-making enterprises, these schools, and the greedy peda-

gogue dare neither to refuse admission nor to make other than feeble and superficial efforts to reform the young scape-graces placed in his cage. We readily concede that a good boarding-school is preferable to a bad home, but a "good boarding-school" is well-nigh a contradiction in terms, a *rara avis in terra*. What boy is taught that the eye and the imagination are literally as capable of sinning as the more sensible members of his body? The plain texts of Scripture on this point are become as empty words. Who is taught nowadays that adultery of the heart is the very crime itself? Rather is not this, by the sophism of the day, perverted to foster additional occasions of damnation? As thus: "I can not prevent the desire; the desire is as bad as the act; therefore I can be no worse off if I commit the act!" *Obsta principiis* (resist all beginning), is regarded as so much fine talk. Where is the boy who has firmly impressed upon him, by Christian parents, the obvious principle that an evil thought encouraged is a sin actually committed? that bad guests may come, but they must not be entertained? If there were more home piety deserving the name, and less interest in "Borioboola Gha," it were better for both religion and morality.

It will be readily perceived, from what has been already said, that the transition of Young America from boy to man is too brief to be separately considered. The habits acquired at school are perfected in the university or the counting-room. For good or for evil they go on ripening in these arenas, and bear fruit in the hosts of skeptics, infidels, and libertines now crowding our land.

PART III.

GIRLS AND YOUNG WOMEN, THEIR EDUCATION AND TRAINING.

Education, considered in its largest sense, has the mission of rendering the youth of both sexes beautiful, healthful, strong, intelligent and honest. Thus it comprehends such physical and moral training as shall most surely conduce to these objects. We have but to glance around us at the dwarfed, miserable, sickly specimens of feminine humanity, which really constitute the rule rather than the exception, to observe at once how far short of the attainment of these ends is our system as actually conducted. The very name of youth should imply beauty, strength, vivacity, and integrity. We have said sufficient elsewhere to show that these attributes in no way pertain to our American youth as a class. We propose briefly, in this connection, to analyze somewhat philosophically, the errors in practice which have conduced to these disasters. It is conceded on all sides that the race is unmistakably deteriorating. With some it is the fashion to charge this upon the advance of centuries, and to say that as the age of the race increases deterioration advances. If this were true of the human family, it ought also to be true of the brute creation ; for the same laws which govern the physical condition of the one, are likewise applicable to that of the other. Sheep, cattle, and horses, however, when placed in conditions favorable to their development, increase in fecundity, in size, in strength, and in beauty. It cannot be otherwise with man. But the *mens sana in corpore sano*

(a healthy mind in a healthy body), is the desideratum. The soul participates strongly in the vices of the body. Rousseau says, very truly, "The more feeble the body the more it commands; the stronger the body the more it obeys." Among savages and beasts, and even the lowest classes in civilized communities, the feeble or imperfect die before reproducing themselves, so the race is perpetuated only by the strong and healthy; but with civilized nations, science preserves the existence of debilitated creatures, who marry and reproduce their similars. The art of medicine has altogether failed in that noble duty of bringing the feeble to the condition of the strong; in other words, of eradicating hereditary vices of constitution. The child who inherits the consumption of his father, surrounded by dangers which menace the lungs, is placed in conditions of temperature, air and exercise which are most directly calculated to develop his inherent malady. The son of the madman, in the place of enforced indolence, is daily crowded with excessive study. He who inherits intestinal disease, is delivered to a government of chance or caprice. Neither temperament, constitution, weakness, nor diseased proclivities of children are in any way studied or considered, either in families, or in public and private establishments. These facts apply with still greater force to the ignorant and poorer classes, but happily, with them, misery kills off the weaker, those who are not sufficiently strong to resist it. So we hear much of the health and vigor of the children of the poor. They are dying in hordes! but the blame should not rest wholly upon science. Little thought or attention is paid except for those who are actually and palpably ill; and advice is unsought, and even despised, for those who are apparently well. When people learn to avail themselves of the means of preven-

tion, then they may hope to see the race of pigmies give place to a generation of giants. Based upon an exact knowledge of the constitution of the parents, and foreseeing the dangers which will menace the child, proper physical education will indicate, in due time, the surest means of avoiding them. The varied nutrition, the changes of air, and water, and places, which our wonderful system of railroads puts at our disposal; the varied and skillful systems of exercise, the use of all these will enable us to regulate and to change the most deplorable hereditary taints. It is not claimed that vices of constitution can be thus entirely abolished, or that the puny children may be thus brought to the standard of the most robust, but we do claim that natural defects may be so far remedied that a condition of well-being and comparative comfort, as well as a wonderful prolongation of life, may be secured, and that, in a very few generations, these taints may be eradicated, and the race vastly improved.

With few exceptions, we are not born with the diseases with which our parents are afflicted, but only with a tendency to those diseases. These usually declare themselves at about the age at which our parents were first attacked. This affords time and ample warning to pursue such a judicious system of physical and mental training as shall almost certainly prevent them. For example: a child whose father died of consumption at the age of thirty-five, knows that whatever may be his physical conformation, he is at least liable to fall a victim to that disease between thirty and forty. Now, he has twenty or thirty years of preparation to avert a threatened calamity. Who can doubt what the result of a proper effort must be?

The "weakly systems" are not the only ones who suffer from the prevailing notions of education; the most robust

and healthy organizations are debilitated and destroyed. At an age when the organism demands air, and space, and sun, and motion, when the senses are dominated by the inherent necessity for exterior action, we behold children, girls especially, condemned to inaction, excluded from light and air in the paternal mansion, carefully secluded from both through tender regard, if not for the fine furniture, at least for the complexion and the clothing of the poor creatures who are thus made to violate the most obvious dictates of nature. Entire days are passed without beholding a ray of sunlight or breathing the external air. In the boarding-schools—well, they are hot-beds of iniquity at the best—it would really seem as though everything were expressly devised to weaken the body and to enervate the moral senses. Pupils are constrained to breathe the vitiated atmosphere of the study hall during many hours of each day, subjected the while to an amount of mental application to which even adult natures would succumb. In most of these establishments the provisions for physical development are wretchedly defective; indeed, they are worse than none, because, under high-sounding names, they delude with the impression of security.

We make these reflections here because the improvement of the race depends so largely upon the physical improvement of the mothers of the race, and because it is the fashion to deprive girls of physical advantages to even a greater extent than boys. The girls of our country who have the misfortune to be bred in city life, whether in fashionable or semi-fashionable circles, are truly objects of commiseration. In this fast age the very methods most calculated to force a premature womanhood, are those universally adopted, and both at home and at school the poor girl sees and hears so much that is positively poisonous

that our only wonder should be, not that our women are proverbially sickly and delicate, but that we have any women at all deserving the sacred name.

Much that has been said in the chapter devoted to boys, is equally true of girls, but with the latter a system of training is pursued, which not only forces a precocious sexual development, but wholly destroys that maidenly freshness and innocence which, at the pace we are going, will soon cease to have real examples, and will be ranked only with the dreamy visions of poets and romancers.

We purpose to deal plainly with a few salient facts within the knowledge and observation of all, and to connect these facts with their legitimate consequences in the prevalence of evils so universally deplored. In behalf of girls, even more strongly than of boys, we would plead for early isolation of the sexes—not that complete separation which would exclude children of the same family from innocent and legitimate participation in childish sports and pleasures, but isolation in sleeping, and dressing, and all those little matters which expose the differences of conformation, and are capable of suggesting ideas of curiosity or comparison. With the opulent there is no sort of difficulty in effecting this to perfection, and with nearly all classes it can be carried to the fullest extent necessary for the purpose. There is required only a full appreciation of its necessity and binding obligation. This kind of isolation should begin as early as the fourth or fifth year, and rigid supervision, with lessons in propriety, should be maintained thereafter. Erotic propensities are often very early manifested, and, if as early detected, can be easily controlled.

Love of dress is less an *innate* passion with girls than it is one so early implanted by pernicious example and precept

as to seem congenital. It is, moreover, fraught with the greatest dangers, not only to the health of mind and body, but even to chastity itself. The statistics of prostitution abundantly prove the correctness of this assertion, and show the ruinous vanity of mothers who inoculate their daughters with this ridiculous rivalry almost with the first words they are taught to lisp. Whatever pride may actuate a mother to decorate her little daughters with the flummery of fashion, should be carefully explained to them as the requirement of neatness and propriety. Surely, a little harmless equivocation here were necessary for those who will engage in this preposterous contest. It were far more honest, however, as well as simply decent, to limit the outward adornment of girls entirely to the requirements of comfort and scrupulous neatness.

Of late years a new and horrible rivalry has arisen—that of children's parties. It is now a common occurrence to hold these entertainments for little children, at which the extravagances and dissipations of their elders are imitated to the very letter. Each fond matron seeks to excel her acquaintances in the mimic pomp and fashion displayed, and a modern child's party differs from others only in the size of the *dramatis personæ*. The newspapers pander to the unnatural performance, and the superb toilets of the misses and exquisite make-up of the masters are elaborately blazoned in the column of "Fashionable Gossip." Children from eight to thirteen are thus initiated in the mysteries of dissipation, including flirtation and *liaisons*. We know of many who have attended from three to twenty of these diabolical inventions in the course of a single "season." "Whom the gods wish to destroy they first make mad."

The wrongful commingling of sexes in the public schools has been already commented on, and little need be said of

it in this connection more than to earnestly reiterate the recommendation in chapter first. It is worse even for the girls than for the boys, and we know of many parents who send their boys to public and their girls to private schools, contending that public schools improve the former, but degrade the latter. "O, reform it altogether!"

If boarding schools are dangerous for the morality and physical well-being of boys, they are infinitely more so for girls. A single "bad girl" in a boarding-school will corrupt, or at least taint, the entire number. It is well-nigh impossible for a pure-minded and innocent young girl to avoid listening to or beholding, if she do not finally participate in, the debasing conversations and practices of her co-pupils, and we know there are some things which no young lady can listen to or behold without pollution.

"Vice is a creature of such hideous mien,
That, to be hated, needs but to be seen;
But, seen too oft, familiar with her face,
We first endure, then pity, then embrace."

Thus a bad education impresses upon the whole moral nature a false and vicious direction, and that exquisitely frail and delicate organization, all made of nerves and sensibility, the most impressionable and sensitive being of living nature, is thus early placed in the very conditions most calculated to enervate and destroy her. All medical authorities agree that nothing is more calculated to exalt sensibility, to sensualize the heart, and expose the nervous system to the most fatal perturbations than a luxurious and voluptuous education. This, remember well, O parents! is the concentrated wisdom of the experience of every age and country; not the unsupported opinion of any one man however brilliant his genius, and that, in

science, there is no difference whatever on this topic. The remedy is less obvious. He would be rash indeed, who would enter a crusade against the dominion of fashion so far as to prohibit the cultivation of those arts which are really innocent, and even ennobling, in themselves, and which lead only indirectly to pernicious results. It is in the abuse of good things that evil generally consists, and we would, therefore, compromise with the demands of the age by requiring that lessons in both dancing and music should begin early in life, and be made tasks rather than pleasures, and that all occasions in which these accomplishments can conduce to dissipation or excitement, be scrupulously prevented until the great physiological change from girl to woman has been accomplished. We are satisfied that it is less the polite arts themselves than the occasions to which they lead, which impart to them their dangerous character. Surely, that sublime language, "the concord of sweet sounds," which, we are taught, is the very highest form of adoration and love, to which even the hosts of Heaven are attuned, cannot be intended by our Creator to foster unchaste thoughts or desires, save, as in other things, by the unnatural perversion of His gifts. As for the perusal of romances, attendance on balls and theatres, the luxurious indolence of the drawing-room, the perusal of newspapers, they should be forbidden fruit to every young person. There are those who will read these pages who, with an inconsistent prudery—or hypocrisy (?)—impossible to believe, will deem our work imprudently plain, and yet who do not scruple to place in the hands of their daughters the journals of the day, albeit teeming with advertisements and "news items" of the most revolting and indecent character.

Young America in petticoats, as in trousers, manifests

no intermediate stage of existence between childhood and adult age. If she do not marry from the school-room, she is at least "engaged." The exceptions are those who do not secure eligible "lovers," or those who are too unattractive to find any. An "engagement," in these modern times, is, however, rather a genteel method of legalizing improper relations with some favored one of the opposite sex, than a veritable betrothal. These singular *liaisons* often exist for a long time, and become patent to "all the world" before they are even suspected by the parents whose consent is regarded as a mere matter of form, and is sought, if matrimony be finally determined on (!) more for the purpose of securing the necessary supplies than of seriously submitting the question of approval. Too often a girl is "engaged to be married" many times before the "right one" is secured, and the young heart is "used up" before it should dream of love. We waive the question of propriety in permitting young ladies and gentlemen to hold possession of the drawing-room night after night, to the banishment of their natural guardians, who are too indolent or too careless to discharge their duties of supervision, and inveigh at once against the privileges which, with happily increasing exceptions, are so improperly accorded to those who hold the acknowledged relation of lovers. It is the pernicious custom to accord to these favored beings all the rights of solitude and retiracy that they could reasonably expect if the marriage ceremony had actually transpired. Except a private bed-room, they are as secluded whenever they may choose to be so, as any married couple could wish. With closely drawn curtains, and with doors either locked or sacred from intrusion, they pass the "wee sma' hours ayont the twal'" in learning the details of passion, and too often its entire mysteries, to the detri-

ment of their physical, and the utter ruin of their moral health.

Only a short time since there appeared in one of our principal pictorial weeklies, a beautifully executed design representing two lovers unwilling to say good-night. The youthful gallant has sunk exhausted into a large arm-chair. On the mantel stands a clock, the indices of which designate the hour, half-past eleven, to which the charming betrothed regretfully points, while riveting a gaze of languid passion on her admirer, who returns it with meaning attention. The whole scene is painfully suggestive, and is chiefly notable in its truthful revelation of our national style of courtship. A very young lady, herself just "engaged," pointed out as a defect in this representation, that the lady's hair and dress were too smooth and unruffled for the hour and the occasion. "O, times! O, manners!" Really, our American courtships are but little better than "bundlings." Under all these circumstances it is not surprising that a broken engagement should seriously compromise a young lady's matrimonial prospects, and that young men should be shy of one whose charms, they are well assured, have been already freely lavished on another. We know of young ladies, very pretty and attractive girls, who shine as belles in society year after year, who are unable to obtain husbands wholly from the circumstance that they are too well known to the young men as girls by whom the most daring freedoms have been not only unrebuked but encouraged. Long drives and walks in solitary pairs, unchaperoned at balls and parties, even the sacred edifice polluted by flirtations scandalous to behold—of what are the fathers and mothers of America thinking, to afford these allurements and temptations? Should not their own experience lead them to protect those dependent on them

from such dangers? If those whose authority is unasserted or unheeded, do not restrain them, let them listen to instruction from one who knows thoroughly the weakness of women and the perfidy of men.

Young women of America, if you knew how lightly you are estimated by those who so earnestly and passionately seek your favors, you would certainly deny them, if the effort cost your lives. There are degrees in libertinism: the affectionate caress, the wanton impropriety, the deliberate seduction; and, however humiliating the assertion may be, it is nevertheless a fact, that these several stages are at the command of him to whom you surrender the outposts of your purity. The world is full of maxims which demonstrate the truth of this. "If a woman hesitates, she is lost;" "*C'est le premier pas qui coûte*;" and this sentiment is multiplied into all languages, held by all nations. Such is the universal sentiment of mankind, and all history shows that the more innocent a girl may be, at heart, the more sure is she to fall if she surrender the advance guards of her honor. The philosophy of the affair is plain. No pure-minded girl would permit the slightest familiarity unless strongly impelled to do so by sentiments of love. This could not exist without its component element of passion. Latent, undeveloped it may be, but the spark is there, and if once developed, it is uncontrollable in direct proportion to the strength of love and confidence. The thought that you are deliberately surrendering yourself to the power of any man, is so startling that, if you believed it, you would be well-nigh exempt from danger; for you would certainly guard the fortress with a vigilance that no strategy could surprise.

The danger, then, consists in the indulgence of pleasures which seem pure and innocent in themselves, but which

alas! are the poisoned arrows which destroy the very power of resistance. In point of fact, however, it makes but little difference whether the mere physical virginity be lost or not, if the maidenly purity of heart be gone; if all degrees of sensuality, save the mere physical consummation, have been tasted. The Biblical instructions on this subject are literal truth, be sure of it, and no sophistry can change the obvious meaning of Divine revelation. Remember that you have actually committed the sins which you have willfully entertained, desired, and cherished in your hearts. Repent of them in secret humiliation, and sin no more. *Obsta principiis* (resist all beginnings).

Even while writing this chapter we learn the particulars of a most sad, yet too common occurrence, so common, in fact, that we are tempted to narrate it as typical, especially as the heroine is from one of our leading and most fashionable families. Mr. Cræsus, a gentleman of high notions and exclusive tastes, has a family of lovely and beautiful daughters, who receive their gentlemen friends *à la mode*. One is an exquisitely moulded being, whose highly-wrought and sensuous nature imparts a charm to her manners which has rendered her an object of great attention, and early brought around her hosts of fashionable striplings, indeed all whose social rank could procure them an entrance to the spacious drawing-rooms of old Cræsus. One suitor after another was accepted by the daughter, and as promptly rejected by the father. No measures were adopted to prevent the opportunities for forming these attachments, but when formed they were rigorously, almost ferociously opposed. To be kept a prisoner in her chamber until the required pledge of renunciation had been obtained, was a thing of frequent occurrence for the poor susceptible being, who could not learn the lesson that she might hold

her fingers in the flame, but must not burn them. It was to break up one of these affairs of the heart, more serious than the rest, that a European tour was resolved upon, and for some months the family have been abroad. A European "count" found no trouble in bestowing his fondest attentions, but every obstacle to his honorable proposals; and how surprising it must have been to the gentleman to be received as an acknowledged and favored suitor, yet denied the rights which, by the usage of his country, he might justly claim. The result was altogether natural; an elopement, detectives, thirty-six hours' concealment, discovery, and a meeting of the respective papas to arrange for the wedding ceremony. Dissatisfied with the terms proposed (probably of the marriage portion, for these European gentlemen are great fellows for such details, especially when they condescend to marry untitled American girls), the father continued his travels, taking along his daughter, *what was left of her*, perhaps with the hope of disposing of her to better advantage, and so all Europe is scandalized, less at the very natural maneuver of M. Le Comte, than at the inconceivable stupidity of Cræsus, *père*.

The girls of our country are trained and educated in the idea that matrimony is the end and aim of their existence; to marry well, that is, to marry wealth if possible, but at all events to marry. The air-castles of our young misses are the objects of their thoughts and dreams, the topics of their daily conversation. Not one word do they hear of the good old-time veneration for voluntary virginity. Their Bibles have for them no literal meaning as regards the passages inculcating the rewards awaiting her who piously resolves upon perpetual chastity. Our modern Christianity, alas! has no honorable niche for "old maids." They are the

Pariahs of society, at least in the estimation of young girls and married women. "O, poor thing! she might have married Mr. —, and be now the wife of a cabinet minister; he always loved her, but I suppose she looked higher then." O, miserable worldlings that ye are! Wait till you behold her wearing the crown of the virgin, and singing the celestial canticles that none others may dare to sing; fortunate if you behold her not as Dives beheld Lazaraus.

The latest modern invention, which we fear will plague the inventors, is the proposition that women are entitled to the same "privileges" as men in conducting political affairs, and in all offices of honor and emolument now monopolized by the "sterner sex." This heresy has been christened by the seductive cognomen of "Woman's Rights." Set in motion by a singular class of advocates, it would almost seem to have become epidemic. As though dissatisfied with the irksome lullaby and the wearisome routine of household duties, hosts have joined the invading forces, and now their conventions, their speeches, their special organs, and their sophistical catch-words have assumed so great proportions that they really seem on the verge of securing political prominence.

The fierce and indomitable energy of the American people, which has survived the most mighty social and political revolution of this world, must and will have some fiery excitement with which to occupy itself; and, having amused itself with the labor and the Colonial questions, it has seized upon the bauble of Woman's Rights, and bids fair to dignify it into a terrible engine of destruction. Let us examine what it will do for our daughters in its present aspect, and what if carried to successful operation. The mere discussion of such a revolution as a possibility, the

bare toleration of the idea, is sufficient in itself to injure the mind and to operate powerfully upon the imagination of these impressionable creatures—to excite in them feelings of indignation and dissatisfaction with their present condition. Every argument that ingenuity can suggest, is brought to bear in assuring them that they are deprived of certain inherent “rights” by an unjust and tyrannical age. It is of but little moment to them what these so-called rights may be; the feeling that they exist, and that they are unjustly withheld, is sufficient to occasion a sort of sentimental rebellion dangerous to tranquil repose and to feminine modesty. If carried out in actual practice, this matter of “Woman’s Rights” will speedily eventuate in the most prolific source of her wrongs. She will become rapidly unsexed, and degraded from her present exalted position to the level of man, without his advantages; she will cease to be the gentle mother, and become the Amazonian brawler.

While it is difficult to see how any single abuse could be reformed, it is easy to imagine how very many would be created by the “political enfranchisement and eligibility of woman.” It would most assuredly introduce a new and alarming element of discord into the family circle, already weakened, well-nigh ruined, by the singular customs of the time.

The tendency to isolation has been ably commented on by a recent writer as the greatest danger to American society; the living in hotels and boarding-houses, and the “loss of the restraining and purifying associations that gathered around the old homestead.” What remains of the family is only held together by the graces and virtues of woman; and the facility of obtaining divorces is fast breaking down even this last hope. The same writer truly

says, that "when the family goes, the nation goes too, or ceases to be worth preserving."

We cannot imagine how men can be reformed by investing woman with the ballot, but we can readily believe that many women would thereby become debased. The chivalric veneration with which man now regards woman, arises from the distance, as well as the difference, between them; in fact, from the advantages she possesses as woman. This would vanish with her political equality, for he would then be in perpetual and open strife and rivalry against her; whether as a political enemy or political ally, the distinctions of sex will be forgotten, and she will lose that respect and deference with which she has hitherto been so generously endowed; she will be treated rather as man than as woman; "she cannot have the advantages of both sexes at once." Nature, not legislators, has assigned to the two sexes their respective spheres, as we shall prove in another chapter, in which the "woman question" will be argued more at length.

We have shown that the very evils we deplore, and which it is sought to reform, have arisen from laxity and negligence of home duties. How, then, can we hope to reform them by still further increasing this laxity and neglect? If what we have said of domestic training be true, it will be seen how necessary it is to render mothers more faithful and vigilant, instead of weakening their interest and obligation to become so. Observe the families of those women who devote almost their entire time and attention to even meritorious and essentially feminine, but outside works—how neglected and proverbially wild and ungovernable are the children. Every one says of such a woman, "She does good in a general way, but neglects her poor family, who have the prior claim to her attention." But how is it with

those women who neglect these sacred duties to follow schemes of ambition or of pleasure? They are justly regarded as monstrosities. Extend the suffrage to woman, throw her into the political arena, set her squabbling and scheming for office, and you multiply indefinitely the number of monstrosities. The evils of child-murder, of unnatural repugnance to offspring, will, for obvious reasons, be prodigiously increased; so the attainment of women's rights will prove the establishment of babies' wrongs.

Suppose a case: Mrs. Le Baron is elected to a lucrative and honorable office. She finds, to her infinite disgust, that she is "*as ladies (used to) love to be, who love their lords.*" She must give up the office or the nursery. Who can doubt what her choice will be if she has already broken down her morality by employing the usual political intrigue? Indeed, with female suffrage "political intrigue" will gain a new and even a worse significance than it now enjoys. It will certainly prove an additional and very powerful danger for woman's chastity.

Undoubtedly the special destiny of woman is to be wife and mother. If, from mysterious causes, she fail of this destiny, there are the poor and motherless, the forsaken and the down-trodden, the sinful, and the sorrowful, and the suffering—behold her charge! Behold the spiritual children of "old maids!"

Reforms are needed—none can be more sensible of this fact than we—and the remedy can be applied by woman; this we not only concede, but claim. But it is as woman, as wife, as mother that she must do the work: as woman, to soften asperities, and to refine what else were coarse and brutal; as wife, to render home bright and cheerful, "the sweetest place on earth;" as mother, to direct and inspire the noble and righteous aspirations of her sons—to train

and mould to exquisite beauty grace, and loveliness the character of her daughters—to implant in all her children that piety, and filial love, and obedience, which are the surest guarantees of respect for civil law and authority.

Then let us have our daughters educated as women, and not as men. Let us have them trained for the duties of the household and the nursery, and the sweet enchantments of the domestic hearth. “Be that you are—that is, a woman; if you be more, you’re none.”

PART IV.

MASTURBATION, MALE.

Viewing the world over, this shameful and criminal act is the most frequent, as well as the most fatal, of all vices. In our country, however, it is second in frequency—though not, surely, in importance—only to the crime of libertinism. It is encountered in all ages, from the infant in the cradle to the old man groaning upon his pallet. But it is from the age of fourteen to twenty that its ravages are most frequent and most deplorable. Nothing but a sense of inexorable duty, in the hope of effecting a radical reform by awakening the alarm of parents and teachers to the enormous frequency and horrible consequences of this revolting crime, could induce the author to enter upon the sickening revelation.

Granted that, as already stated, it must, if persevered in, reveal itself, it is only the most aggravated cases that are brought to notice, and these usually are hopeless and incurable. The vast majority escape detection, and the practice in such, though indulged to a comparatively moderate extent, does not the less seriously, but only the less completely, impair the intellect and lay the foundation of physical, mental and moral maladies, the causes of which are usually as unsuspected as they are consequently persistent in their operation.

The frequency of masturbation before the age of puberty is in direct relation to the development of the nervous system, and the opportunity afforded for acquiring a knowledge of the sin from pernicious examples.

The predominance of the action of the nervous system over that of the other portions of the human organization is exceedingly frequent in young children, and is the most powerful predisposing cause of the vice in question. It can never, of course, be attributed to the stimulation exerted on the genital organs by the presence of the spermatic fluid, for in them this secretion does not exist. It sometimes happens that, by a kind of special organic idiosyncrasy, the organs of generation become the seat of abnormal sensitiveness or irritation in young subjects, at once the occasion and the signal for the explosion of this most terrific and fatal passion. This explains the great number of examples in which, even in the nursery, during the "innocent slumbers of childhood," the genital organs are observed to be in a state of erection, or erethism, unnatural at that age, and which can by no possibility be supposed to subserve any physiological end. It is obvious that, in such a condition of abnormal excitation, the least accidental touch, or even an involuntary mechanical movement, may very easily lead to a most frightful and devouring passion.

However, in all probability, the most common origin of this nervous concentration and precocious sensibility is to be found in the criminality of passionate creatures to whose care the innocent little beings are confided, as nurses or young servants. "Wise women" have been known to adopt this method of quieting the outcries of the youngest infants! Such children never fail, sooner or later, to avail themselves of their frightful discovery. Facts of this nature demand the vigilant solicitude of moralists, heads of families, principals of schools, of all persons, in short, to whom the destinies of the young are confided.

French physicians have already bestowed great atten-

tion on this subject of infantile masturbation, though there are probably few physicians of experience in this country who cannot recall facts equally astonishing with those we are about to quote.

Dr. Doussin Dubreuil relates the case of a child who contracted the habit spontaneously at the age of five years, who, in spite of all that could be done, died at sixteen, having lost his reason at eleven. Deslandes, in his work on onanism, speaks of a confirmed masturbator at eighteen months!

Another case was that of inveterate priapism in a child four years of age. The erethism had continued during four or five entire days. The urine was voided drop by drop, and the paroxysms of suffering were at intervals extreme. The attending physician reports that he found the little patient surrounded by ladies and "wise" old women, who were actually endeavoring to reduce the organ by immodest procedures. The secret was found to consist wholly in the presence of a minute calculus which had lodged in the urethra, and which being removed the erethism subsided; but a well-nigh fatal lesson had been imparted through the insane attempts at relief.

"A young man from Montpelier" (we translate from Tissot), "a student of medicine, died from excess of this kind of debauch. The idea of his crime so agitated his mind that he died in a kind of despair, believing that he saw hell open at his side to receive him. A child of this city, six or seven years of age, instructed by a female servant, polluted himself so often that the slow fever which resulted very soon terminated fatally. His fury for this act was so great that it could not be prevented, even in the last days of his life. When told that he was hastening

his death, he consoled himself by saying that he would go the sooner to find his father, who died some months before."

Here is the narration of a subject who became a masturbator a little later :

"I knew nothing of the vice of onanism until the age of ten years, when one of my companions, at the college where I was placed, instructed me. I could not tell you the number of times that I practiced it to the age of fifteen; then only my eyes were opened to the whole enormity of my fault. I am now eighteen, but though for three years I have not fallen again, I am no less afflicted with frequent pollutions, which occur in spite of myself, during five or six nights in succession. I am never permitted to enjoy tranquil repose; the whole day I am sad. I have four times changed my school, and everywhere I have seen this kind of libertinism carried to excess. Where I terminated my studies, we assembled often in parties of twelve or fifteen to indulge this fine practice. It is doubtless due to my temperament that I have outlived nearly all my comrades; save one, whom I meet quite often, and who leads a very wretched life, all have died in the most frightful torments."

Perhaps the most constant and invariable, as well as earliest signs of the masturbator are the downcast, averted glance, and the disposition to solitude.

Prominent characteristics are, loss of memory and intelligence, morose and unequal disposition, aversion, or indifference to legitimate pleasures and sports, mental abstractions, stupid stolidity, etc. A distinguished German physician, Gottlieb Wogel, gives the following truthful picture:

"The masturbator gradually loses his moral faculties, he acquires a dull, silly, listless, embarrassed, sad, effeminate exterior. He becomes indolent; averse to and incapable of

all intellectual exertion; all presence of mind deserts him; he is discountenanced, troubled, inquiet whenever he finds himself in company; he is taken by surprise and even alarmed if required simply to reply to a child's question; his feeble soul succumbs to the lightest task; his memory daily losing more and more, he is unable to comprehend the most common things, or to connect the simplest ideas; the greatest means and the most sublime talents are soon exhausted; previously acquired knowledge is forgotten; the most exquisite intelligence becomes naught, and no longer bears fruit; all the vivacity, all the pride, all the qualities of the spirit by which these unfortunates formerly subjugated or attracted their equals, abandon them, and leave them no longer aught but contempt; the power of the imagination is at an end for them; pleasure no longer fawns upon them; but in revenge, all that is trouble and misfortune in the world seems to be their portion. Inquietude, dismay, fear, which are their only affections, banish every agreeable sensation from their minds. The last crisis of melancholy and the most frightful suggestions of despair commonly end in hastening the death of these unfortunates, or else they fall into complete apathy, and, sunken below those brutes which have the least instinct, they retain only the figure of their race. It even frequently happens that the most complete folly and frenzy are manifest from the first."

According to Dr. Franck, "Masturbators are not only a charge upon society, but are even dangerous," and this celebrated physician exhorts to exercise over them the most active supervision. Says Dr. Debreyne:

"Consider now this imbruted and degraded being; behold him bent under the weight of crime and infamy, dragging in darkness a remnant of material and animal life. Unfor-

fortunate! He has sinned against God, against nature, and against himself. He has violated the laws of the Creator; has disfigured the image of God in his own person, and has changed it into that of the beast, *imago bestiæ*. He is even sunken below the brute, and, like him, looks only upon the ground. His dull and stupid glance can no longer raise itself toward Heaven; he no longer dares lift his miserable brow, already stamped with the seal of reprobation; he descends little by little into death, and a last convulsive crisis comes at length, violently to close this strange and horrible drama."

As we have said of the physical, so also can we say of the moral punishment of the masturbator. Not all offenders are visited so severely as above described. Perhaps even a small proportion of the whole number die in this manner; yet, in this comparatively small minority, *those who persist in the practice will sooner or later surely be included*. Let no one delude himself with the false assumption that he can be exempt from this universal law. *There can be no possible exemption!* Those who persist will surely die the death most horrible of all deaths; and those who practice the most limited and most occasional acts of onanism will surely be punished in proportion to their crimes; while the very individuals who seem to escape, are those who most surely carry the punishment for the remainder of their lives, never live to attain old age, and most frequently fall victims to some grave chronic disease, the germs of which they owe to this detestable vice. Or an acute malady, which they resist far less readily than others, cuts the thread of their existence in the prime of their manhood.

Let those who read these pages reflect upon the numberless instances, which must have come within the observa-

tion of all medical or lay observers, of youths who stood high in their classes, and ranked quite as intellectual prodigies up to or a little beyond the age of puberty, say from fourteen upward—who suddenly, without obvious cause, became stupid as dunces, or losing their vivacity, seemed to fail rapidly in intelligence, and to disappoint the high hopes which had been entertained of them. Ninety-nine per cent of these examples are cases in point.

PART V.

MASTURBATION, FEMALE.

Alas, that such a term is possible! O, that it were as infrequent as it is monstrous, and that no stern necessity compelled us to make the startling disclosures which this chapter must contain! We beseech, in advance, that every young creature into whose hands this book may chance to fall, if she be yet pure and innocent, will at least pass over this chapter, that she may still believe in the general chastity of her sex; that she may not know the depths of degradation into which it is possible to fall. We concede that only a wide-spread existence of the crime could justify this public description of its consequences. We believe that a smaller proportion of girls than of boys are addicted to it, but the number is nevertheless enormous, and the dangers are all the greater, that their very existence is so generally ignored.

Beyond all dispute the crime exists, and incontestably the female boarding-school is the arena wherein it is most widely acquired and practiced! We translate the following from an acknowledged high medical authority, the "*Dictionnaire des Sciences Medicales*:"

"Naturally more timid and more secret than boys, the effects of their reunion, although very fatal, are less than in the latter. At the same time a culpable negligence in the boarding-schools of 'young ladies,' too frequently allows to be introduced there the disorders of masturbation. This practice is dissembled from the impenetrative or careless eyes of the teacher under the guise of friendship, which

is carried, in a great number of cases, to a scandalous extent. The most intimate *liaisons* are formed under this specious pretext; the same bed often receives the two friends. . . .

“We have seen letters from these young persons to each other, scarcely eleven or twelve years of age, the burning and passionate expressions of which made us shudder. The clandestine reading of certain books in which abject authors have traced, in the liveliest colors, the deplorable deviations of the senses, is another no less fatal circumstance which hastens the corruption of girls. One can affirm that this reading of romances, which so easily becomes the object of a veritable passion with young persons, is to-day one of the most active causes of their depravation.”

With them, as with boys, the genital organs may be constitutionally endowed with excessive predominance of action, which masters all the affections, all the movements of the economy, and causes them to titillate incessantly that part of those organs which is the seat of the keenest sensibility. Very little girls are often thus borne along, by a kind of instinct, to commit masturbation. The famous Dr. Deslandes makes the astounding statement, which can only be true of the French nation, that “a great number of little girls, and the majority of adolescents, commit this crime!”

Human nature, however, is much the same the world over, and a habit so easily acquired and practiced, so little suspected, or entirely ignored, and which, for these and certain physical reasons, girls are even more liable to contract than boys, may well excite astonishment and alarm, and render the distinguished Frenchman’s caution equally appropriate here: “There is no young girl who should not

be considered as already addicted to or liable to become addicted to this habit." All physicians admit that it is very difficult—almost impossible, in fact—to ascertain the origin of many of the diseases of unmarried women which they are called upon to treat, and, if the cause be perpetually in operation, they will prescribe with fruitless results. The broken health, the prostration, the great debility, the remarkable derangements of the gastric and uterine functions, too often have this origin, and when the cause is investigated the subject alleges great exertions, intense trouble, unhappiness, etc., but is silent as to the real cause, which, perhaps, after all, she does not herself associate with her maladies. The utmost penetration can only cause one to suspect the truth, but a question skillfully put will generally reveal all.

One of the most celebrated surgeons in the world has related the following case: "A young girl of ten or twelve years, sole heiress of a considerable fortune, was unsuccessfully treated by the most skillful physicians of Paris. At length the physician who has furnished this narration was summoned. He was not more fortunate than his colleagues. Unable to explain this general failure to relieve, and the constantly increasing debility of the patient, he imparted to the mother his suspicions of the cause of all these accidents that nothing subdued. The mother, exceedingly astonished and almost indignant at an assertion which appeared to her so rash, earnestly maintained that the thing was impossible, as the child had always been under her own eye, or confided to a governess incapable of teaching her evil. This governess was an old woman who had reared the mother, and who had never excited her suspicions in any respect. The physician, however, caused the child to be separated from both mother and governess.

She was sent to her aunt in the country, in order the better to watch her in this intentional isolation. This aunt, taking advantage of the ascendancy which she had obtained over the girl's mind, subjected her to a secret interrogation. She was moved, embarrassed, discountenanced, but confessed nothing. Her embarrassment had already betrayed her, and from that moment, in the estimation of the aunt, her fault was assured. Soon the doctor arrived, who directed against the poor child a last and vigorous attack. 'Mademoiselle,' said he, with a tone of authority, certainty, and conviction, 'the solemn moment has arrived to tell us here the truth, and nothing but the truth. Your aunt and I now understand the whole matter. It only remains to inform us who taught you this detestable habit, which has totally ruined your health, and how long since this fatal secret was revealed to you, for it certainly did not originate with yourself.' At this severe and unexpected language the young girl was much affected. Being urged, she hesitated, looked at her aunt, and avowed all. It was her old governess who had taught her masturbation. The aid of medicine proved powerless to restore the health which she had lost."

After this, trust women, trust nurses, trust governesses, believe mothers! *Nolite confidere in mulieribus*. The symptoms which enable you to recognize or suspect this crime are the following: A general condition of languor, weakness, and loss of flesh; the absence of freshness and beauty, of color from the complexion, of the vermilion from the lips, and whiteness from the teeth, which are replaced by a pale, lean, puffy, flabby, livid physiognomy; a bluish circle around the eyes; which are sunken, dull, and spiritless; a sad expression, dry cough, oppression and panting on the least exertion, the appearance of incipient consump-

tion. The menstrual periods often exist, at least, in the commencement, and so the alteration in health cannot be attributed to their derangement or suppression. It is not uncommon to see the shape impaired.

The moral symptoms are similar to those of the opposite sex. They are sadness or melancholy, solitude or indifference, an aversion to legitimate pleasures, and a host of other characteristics common to the two sexes. The condition called "nymphomania" sometimes ensues, in which the most timid girl is transformed into a termagant, and the most delicate modesty to a furious audacity which even the effrontery of prostitution does not approach.

Let it not be supposed that the absence of the seminal secretion in woman, renders this vice less destructive than in man. *Ubi irritatio ibi fluxus* (where there is irritation there is increased secretion), is a medical maxim, and the increase of the proper secretions of the female organs under habitual irritation, is enormous and extremely debilitating. Witness the sad examples of leucorrhœal discharge (called the "whites"), now so common as to be well nigh the rule rather than the exception.

Deslandes says: "I have reason to believe, from a great number of facts presented to me in practice, that of every twenty cases of leucorrhœa ('whites'), or of inflammation of the vulva or vagina in children and young girls, there are at least fifteen or eighteen which result from masturbation!" And again: "Repeated admissions have also convinced me that leucorrhœa and chronic inflammation of the womb, so common with the women of our cities, most frequently owe their origin to former, and sometimes to recent, excesses of this nature!"

We have termed onanism a solitary vice, and nothing is more just. It has also been termed a contagious vice, and

nothing is more true. The example of a single masturbator never fails to bear its fruit. At first the novelty, and then the pleasure, explains the contagiousness. This furnishes the explanation for its frequency in establishments where a great number of young subjects are gathered together—schools, boarding-houses, colleges; in short, all places where education is in common—and great care, watchfulness, and supervision should be, and to a certain extent are exercised, in order that this horrible evil may not entirely depopulate these establishments.

There is among children a sort of instinct, which leads them to hide and to dissimulate their maneuvers before even they have found them to be illicit and shameful. The art with which they elude watchfulness and evade questions is often inconceivable. They cannot be too strongly suspected. The nature of the habits of a young person should awaken suspicion; for masturbation leads them to solitude. Have an eye, then, upon those who prefer darkness and solitude; who remain long alone without being able to give good reasons for this isolation. Let vigilance attach itself principally to the moments which follow the retirement to bed, and those which precede the rising. It is then especially that the masturbator may be surprised in the act. Her hands are never outside the bed, and generally she prefers to hide her head under the coverlet. She has scarcely gone to bed ere she appears plunged in a profound sleep. This circumstance, which to a practiced observer is always suspicious, is one of those which most frequently contributes to the cause, or to nourish the false security of parents. The affectation that the young person carries into pretended sleep, the marked exaggeration with which she pretends to sleep, may often serve to betray her. Often, when suddenly approached, she may be seen to blush, and

to be covered with perspiration unaccounted for by the temperature of the room, the warmth of the covering, or any other observable cause. The breathing is at the same time more precipitate, the pulse more developed, harder, and quicker, the blood-vessels fuller, and the heat greater than in the natural condition. There is, in short, that sort of fever which ordinarily accompanies the venereal act.

We could give facts almost without number in reported cases, to show the prevalence and destructive nature of this vice among girls in our own country, but we forbear; the subject is painful and revolting even to contemplate. We believe that we have said enough to terrify parents into the needful precautions against it. If so much has been accomplished our object is fully realized. We remark, however, in conclusion, that it is not sufficient to use merely ordinary precautions of a judicious watchfulness; direct and skillful interrogation must be from time to time employed, at least in every suspected case. The subject should never be avoided through false delicacy, and such lessons should be imparted on the dreadful consequences of the habit, as shall effectually deter the perpetrators from persisting in it. It were far better to acquaint even pure-minded and perfectly innocent girls with the existence of such a vice, while teaching them its horrible consequences, than, through a false modesty or mistaken motives of delicacy, to fail in imparting the requisite information in a single case.

PART VI.

THE RIGHTS OF OFFSPRING.

Children have the right to be born! Alas, that this God-given privilege should ever be called in question! That it is so, however, the testimony of modern physicians, the daily records of the newspapers, the fulminations from the pulpit, the remonstrances of philanthropists, and the forebodings of philosophers abundantly prove.

If we examine the history of abortion, we shall find that this crime, now so commonly practiced as to demand the attention it is receiving from moralists, is of extremely ancient origin, having existed among pagan nations from the earliest times; that the influence of Christianity has ever been to banish the practice, and that in proportion as Christianity becomes weakened or destroyed, the fearful evil in question re-appears and extends.

The Roman women did not scruple to disembarass themselves of a pregnancy which might interfere with their convenience or pleasure, until Ulpian repressed the practice by attaching to it the most severe penalties. Plato and Aristotle advocated it for the avowed purpose of preventing excessive population, and taught that the child only acquires a soul at the moment of mature birth; hence, that the embryo not possessing animation, its sacrifice is not murder. This monstrous heresy against religion, science, and common sense is not without its imitators in our own time. Modern sophists pretend that before a certain period of intra-uterine existence, which they term "animation," the embryo has neither life nor soul; that, consequently, its

destruction before that period is an evil, perhaps, but, in certain cases, is lawful.

The following letter was received by a certain physician, from a clergyman of great influence in the community where he resides—a gentleman of rare intellectual culture, and, withal, a shining light in his particular sect. The letter and his reply are given verbatim, the omissions being only such as are necessary to avoid the possibility of exposure:

“DEAR SIR,—Since my wife returned home she has not been at all well; she has seemed very much fatigued, etc. This morning, after rising, she was taken with a severe fit of vomiting. Is not this one of the symptoms attendant upon a certain condition? We are both somewhat alarmed about the matter, and we have further firmly decided that we must have no further increase of family at present. If Mrs. ——— is in such a condition, it would be entirely proper now, before life or animation has commenced, that something be done to bring on the regular periods. We are both very anxious it *should* be done, and in her present condition there would be nothing at all wrong. But knowing her, and also our general circumstances, as I do, it seems to me a Christian duty. Had life commenced the case would be different. She may not be in this much dreaded condition, however; if not, then what does the morning nausea denote? Please drop me a line, . . . and greatly oblige,

“Yours truly, ————.”

He replied immediately to this letter. It certainly merited attention! We reproduce the reply here, as indicating, in a familiar manner, our views on this subject:

“REVEREND SIR,—Yours of —— is received. It is impossible to decide at the present stage whether your wife is pregnant or not. The morning sickness, even if often repeated, would be very far from proof, because in nearly all uterine ailments the same sympathetic phenomena as occur in pregnancy may exist—and from the same general cause, uterine irritation. In the case of intestinal worms, for example, the same rule obtains. The symptoms proceed from intestinal irritation, but this irritation may be caused by other things than worms; so we are never sure till we have physical proof. Thus the question of pregnancy in your wife’s case, cannot be decided until sufficient time has elapsed to furnish the necessary physical signs. Independently of all moral considerations, to assume that she is pregnant, and to endeavor to overcome that condition, would, in case the assumption were wrong, be attended with great risk to her life. So, in any event, the necessity for waiting is inexorable. Of this, however, I am certain; she has an uterine affection entirely independent of pregnancy, capable of producing all the symptoms she has yet manifested. You seem to invite me to a discussion of another branch of the subject, and from our relative positions I cannot well avoid accepting your challenge. You are a teacher, to be sure, and so am I; but you are a teacher of religion, I, of science. It belongs to each of us to speak oracularly in his proper sphere, but in this instance the two are mutually dependent; you *must* base your teachings upon the clearly determined facts of science, for true science and true religion can never conflict. Now, both declare positively that the child in the womb, from the very moment of conception, has being and soul, and consequently ‘life or animation.’ I presume you intend by this expression, ‘life or animation,’ the moment when it could

maintain existence independently of the mother, or 'viability,' as we term it; but, in a certain sense, it is still dependent on the mother after 'viability;' for, although capable of breathing 'on its own account,' it would perish but for the mother's care and sustenance. Why not, then, decide that it might be a 'Christian duty' to murder the infant six months or a year after birth, or, for that matter, at any time before it is old enough to defend itself? Circumstances of mother or father might be pleaded in justification. Seriously, neither you nor I can say when a being has not 'life or animation' in the sense you probably intend; and if we could determine the *exact moment* it would not alter the case in the least. The civil law makes some discrimination between 'viability' and 'non-viability;' but science is loudly demanding an obliteration of the absurd distinction, and religion adds her powerful voice. By 'religion' I mean simply, in this connection, the common belief of all Christendom, irrespective of sect or creed. Suppose, sir, you were to imagine that the child, whose advent you so much dread, would be in all respects the superior of the one you now possess, that your love and affection for it would exceed by a hundred-fold that which you entertain for the present; of course you would naturally wish to preserve it, and would take every means in your power to avert the catastrophe which, *it so happens*, you now desire. But you must not have two children, knowing your 'general circumstances,' as 'you do;' it would then become your 'Christian duty' to murder your present child, and let the other come. In some respects the *morale* would be in favor of the latter course, inasmuch as it would be so much more easily performed—a little strychnine would do it!—and no danger to life or health would attach to the mother. In the one case you destroy one life and jeopard a second; in

the other, you destroy but one life, and hazard nothing beyond it—that is, *in this world*. Come, Reverend sir, I will as soon help you do the one as the other—suppose we try it? Certainly you can as well persuade me of my ‘Christian duty’ in the one case as in the other. It does not alter the case that physicians can be found ready to undertake your ‘little affair.’ Any physician who would undertake it is a monster and a scoundrel, and would murder you and your entire family as readily, ‘for a consideration,’ provided the chances of detection were equal. By the Almighty God who rules in the Heaven, I conjure you do not this thing! nay, do not even contemplate it!

“Now, let us take the lower view, and regard the question as one of expediency merely. There is no medicine known to the profession which possesses the specific property of inducing miscarriage; many will do it in some cases, but only secondarily; that is, in proportion as they shatter the constitution, ruin the health, and produce a state of the system which renders it incompetent, through debility, to sustain pregnancy. Medicines, then, are out of the question if a man loves his wife, and values her health or her happiness. There remains the mechanical method, in which various instruments are used, according to the taste of the operator. All of these are more or less dangerous in themselves, and none of them can avert the dangers incidental to abortion. These are numerous, and to one who knows them, frightful. I will enumerate a few:

“First, flooding. She may flood to death before your very eyes, and many cases do happen altogether beyond the control of the most skillful practitioners.

“Second, inflammations. Escaping the dangers of flooding, inflammation may attack the womb, or its appendages, or the surrounding organs, and she may die in horrid delirium.

“Third, insanity. By reflex action the brain not unfrequently takes on disease, and in place of a prattling baby, you may be saddled for the remainder of your life with a mad woman.

“Fourth, barrenness—a most common result. ‘Circumstances’ may change; it may seem the most desirable thing in the world that your family *should* ‘increase,’ but violated nature defies you. Pregnancy occurs often enough, but the womb gives up its contents at precisely the same term as you forced it to do before, and no art can come to your relief.

“Fifth, ‘female weaknesses.’ The long train of sad and tedious phenomena indicated by this popular term, is absolutely multifarious—congestions, ulceration, and prolapsus uteri, diseases of the bladder, urethra, and rectum, incontinence of urine, spinal irritation, sciatica, and other things, of which the greatest misfortune is that they do not kill, but simply render life insupportable. Now, Reverend sir, I have hastily and imperfectly scribbled off some of the prominent objections to your intended course. Pardon me if I have seemed severe. I have taken the trouble for two reasons: first, to save the life of a human being, and, second, to rescue you, but above all your excellent wife, from the commission of a sin of damnation.

“Respectfully, etc., —————.”

It is due to these parties to mention that the arguments set forth in the response, had the full effect intended, and that they now rejoice in the possession of the mature product of that pregnancy—a living refutation of the assertion that man can ever usurp the functions of Divine Providence. The health of the mother has been fully restored through the very process which, in the fallible judgment

of man, appeared most calculated to destroy it. Were this the place, or did space permit we could adduce many remarkable facts. A few must suffice:

The same physician submits the following: A lady who, in a former pregnancy, had suffered so intensely from a serious complication of diseases that her life was long despaired of by several distinguished physicians, they declared she could never hope to survive another pregnancy, nevertheless again she became pregnant, and by the concurrent advice of the regular number of physicians submitted to the operation for abortion. She subsequently passed successfully through another term of pregnancy, and now rejoices in the possession of excellent health and a splendid daughter.

Another, who, in view of an anticipated summer tour, vainly sought to obtain relief from an inconvenient pregnancy, and succeeded in "having it done for her" by an infernal rascal, lay helpless and suffering through the weary months of spring and summer, losing not only her baby and her journey, but her health, and all that makes life endurable.

A third had "children enough," rebelled at the prospect of an acquisition, tried every known means to disembarass herself of the unwelcome incumbent—happily without success—and, a few days before the birth of a beautiful boy, had to mourn the loss of her only son, killed, in the midst of exuberant health, but a most horrible accident.

A fourth, left penniless by the death of her husband, was well-nigh persuaded by a friendly though misguided acquaintance—one, alas, conspicuous for many Christian virtues, and a veritable authority in her church—to murder the child, which, to-day, is the prop and support of her declining years.

A fifth had "too many children already." The son whose existence she was barely dissuaded from abolishing remains, the sole survivor of eight brothers and sisters, able and happy in supporting his aged and indigent parents throughout the last years of their afflicted life.

Numberless similar instances are within our knowledge and we could add some dozens to the list. Not all nor any of the numerous essays and monographs, remonstrances and addresses recently put forth on the subject, convey anything like an adequate idea of the enormous prevalence of child-murder. Let the reader ask any man of learning—he will verify our words.

It is not a pleasant thought that the very audience before whom a preacher fulminates against the "great crime of the twentieth century," is so far sprinkled with the criminals that he feels the powerlessness of his words. It is not a pleasant thought that the authors of the numerous treatises referred to, know that a mighty influence prevails in the culpable sentiment of the community, which shall neutralize their labors. It is not a pleasant thought that the recognized motive for postponing to another year the consideration of certain resolutions presented in the recent "Old School Presbyterian Assembly," was the fact that many of the rich and powerful of that society would be hurt.¹

These thoughts are not pleasant—*they are horrible!* Yet such is the actual state of morality in our land. The startling truth is that in what is termed "good society," both in the city and country, it is the exception rather than the rule to find, among either ladies or gentlemen, correct "Scriptural" ideas on this subject.

A very able physician in writing on this subject says: "What physician cannot recall cases in which the most

profoundly scientific men have committed the most serious blunders in diagnosis? How often has it not happened that the melancholy prediction that such or such a woman could 'never have a living child,' that another must 'die in labor,' that a third could 'never live through another pregnancy,' has been completely falsified by subsequent events; and shall precious lives be sacrificed on this mere fiat of feeble human judgment, and on a questionable ruling? Suppose the opinion were correct, who constituted man the arbiter of human life? who appointed him to decide between the relative merits and claims of human lives? Certainly not Almighty God; and without His express sanction, he must be a bold man who dares decide the issue, at least, supposing he believes in hell. The fact is, and corporate medical bodies must one day assume this ground, the distinction between 'criminal' and 'justifiable' abortion is nonsense; it is worse than nonsense, *it is itself criminal*. Every pregnancy must be allowed to progress to its full completion, or in well-determined cases to the period of 'viability,'² and the issue left in the Hand which holds all our destinies. When this course is adhered to, it is wonderful to witness the extraordinary if not miraculous evolutions of nature to rescue both lives from danger, or if this may not be, the same beneficent nature kindly elects the maternal life and permits the infant to perish the earliest. It is here that science beautifully and legitimately comes to her aid, determines with accuracy the exact moment that the young life has taken its flight, and on the instant proceeds boldly to an operation which, a moment earlier, would have been murder. She has now only to deal with the dead foetus, a 'foreign body,' which it is her duty to remove with the utmost possible dispatch."

We beg our fair countrywomen, those who would “walk in the knowledge and love of God,” to scorn the propositions from whatever source they may come, to destroy the lives of their unborn children, and to imitate the example of the simple-minded but pious woman in our own practice, who replied to five eminent physicians, who assured her that she must assent to the destruction of her baby, or die: “What! murder my poor bairn? No! God knows which life to take!” In so doing they may hope for the same reward which was vouchsafed to her, *a living child*, and robust health to nurture and work for it.

Again we assert³ that science can no more decree the death of a being in the womb than out of the womb; that she must limit herself to the discharge of her whole duty in this view of the subject, and that in the vast majority of cases lives will be saved where they are now sacrificed; in other words, that were the rule here advocated enforced by the combined influence of the civil and medical codes, fewer maternal lives would perish, and a far greater number of infantile lives would be saved than under the present outrageous and unnatural system, and also that the present toleration of “justifiable” infanticide, as implied in the expression “criminal abortion,” opens the door for the most frequent and frightful abuses of the “privilege,” by leaving the question of legality in particular instances, impossible to be determined. On the lowest view of the subject, namely, that thousands of lives are sacrificed under the plea of necessity where one “legal” necessity exists, the decrees of law and of science should be changed.

But what do we say? By solemn decrees the largest body of Christians has declared and rigidly maintains that the destruction of intra-uterine life, under any and all circum-

stances, is murder; and as all the Christianity we possess has descended through this channel, the question should be regarded as settled without argument. Away, then, with all quibbles and sophisms, and let the laws of God be, in formal enactments at least, also the laws of man!

PART VII.

THE PHYSIOLOGY OF WEDLOCK.

The extraordinary delicacy of this subject is such as to have hitherto absolutely prevented its discussion; but when ministers publicly declaim from the pulpit on the crime of ante-natal infanticide, and the press teems with minute details of the last act of a daily presented tragedy, we think it time that the drama should be faithfully elaborated and the earlier scenes equally exposed, and with the same lawful purpose—the prevention of crime, and of consequent domestic unhappiness. It is with this object in view that we venture to penetrate the secrecy of the nuptial chamber, and discover there the very beginning of evils so universally acknowledged, yet so little understood.

From the preceding chapters the different relations of man and woman on the night following the solemn ceremony which has made them one flesh can be comprehended at a glance. But few words, then, are needed to explain these differences. Of course, what we have to say regarding the woman supposes her to be, at least physically, a virgin. The poor girl has been for weeks an object of open commiseration and sympathy on the part of all the old women and young girls of her acquaintance. It is not so much what has been said as what has been mysteriously hinted by looks and actions more suggestive than words. She has been taught to regard this night as one of unspeakable horror and torment; not alone her virginity, but her utmost capacity for physical pain, are to

be offered a sacrifice to her love—too often of mere position. These vague apprehensions, added to the fatigues of preparation of her wedding outfit, have produced in her the very acme of bodily and mental exhaustion; she is jaded and worn out, but, above all, frightened. The one thing in all this world of which she is least capable at this moment is the faintest spark of sexual passion. The man may be by nature kind, considerate, and loving, but the whole tenor of his thoughts and experiences on this subject are connected with violence—indeed, dynamic consummation is, as he falsely believes, the true idea of mercy. And with this disparity between the forces—shrinking timidity and ungoverned boldness—the match anticipated by Juliet, is won and lost. Lost indeed for the poor creature left mangled and terrified—nay, infinitely disgusted! Love, affection even, are well-nigh crushed out of the stricken woman, whose mental ejaculation, “O, that I had not married!” is the key-note to her whole after-existence. And so, through the long hours of that dreary night, she listens to the heavy respirations of her gross companion, whose lightest movement causes her to shrink with terror. She is fortunate, indeed, if her miseries be not renewed ere she escapes from the “bridal chamber;” and the day which follows, filled as it is with forebodings of the coming night, seems all too short for the contemplations and the resolutions which crowd upon her. Far from friends and kindred, with no sympathizing one to whom she can tell a word of her strange sorrow, with him who is miscalled her protector, revealing, by his every look and act, the bestial thoughts which fill his breast, what wonder is it that twenty-four hours of marriage have been more prolific to her of loathing than the whole previous courtship of love!

Again and again these nights of horror are repeated, each, if possible, more hateful than the first, until her *monster* rests from sheer exhaustion, and nature cicatrizes the wounds of body and soul. The wounds received by the latter are serious indeed. Passion is forever killed.

Now if all this were remediless, if we had nothing to offer beyond the sickening exposure, too painful for the most studied narration, we should deem the foregoing too wanton for apology.

The subject, then, owes its origin to the honey-moon; but the honey-moon must be. Where, then, is the remedy? We propose to speak very plainly on this point, for it were of little service to portray the disease unless we could also indicate the specific, which, under Providence, we hope to do clearly and unequivocally. It were well if the treatment could begin with the earliest manifestations of the malady, with the first dawning of the indomitable passion in the boy, and follow him through the dangerous years whose progress, in a former chapter, we have sufficiently traced. But as this is impracticable, in the actual state of things, we must take him as he is when he closes the door of the nuptial chamber—mayhap a “reformed rake”—and say to him, with all the import of a solemn warning, “Hold!” In your keeping are now placed the destinies of that shrinking woman, for wedded happiness or wedded woe; your own tranquillity and peace of mind, perhaps your honor as a husband and father hang upon your decision now. Be cautious how you thread the mysterious path before you. You have need of all the fortitude and self-control you can possibly summon to your aid in this great emergency. You may talk of the instincts of nature, but in you these instincts are brutalized; in her they are artificially suppressed. You have the double task of curb-

ing the former and of developing the latter. Undoubtedly the "instincts of nature" would make the marriage consummation a very awkward proceeding, sufficiently protracted for all practical purposes; but society has gotten these instincts sadly out of tune for both of you. By proper caution and delicacy on your part they may yet be harmonized, and perfect accord be thus secured. Your first words should be those of re-assurance and sympathy. Assure her most positively that her apprehensions are groundless, that no consummation shall occur this night, or, indeed, at all, until on that, as you trust on all other subjects, your wishes and hers shall exactly harmonize; above all, inform her that whenever your happy marriage shall be consummated, neither violence nor suffering shall attend it, but perfect and reciprocal happiness shall crown the act. You should know that gentleness, moderation, but more than all, due and reasonable *cultivation* of her womanly passion will enable you to fulfill your pledge to the very letter. You should know that in rare cases days or even weeks must elapse before *entire* consummation can be effected, but that when it does occur the slight pain she will suffer will be of such a character as shall increase rather than diminish her pleasure. You will also discover, by experience, that with due deliberation and prudence, nature will co-operate in your favor to relieve you of nearly all the trouble you anticipate.

We cannot be more explicit than this, but you will readily comprehend our meaning when you obey these instructions. The slightest intimation of pain or fear should warn you to desist, being determined that under no circumstances shall more violence be used than is obviously invited and *shared*. In one word, beware of committing a veritable outrage on the person of her whom

God has given you for a companion. From all that we can learn, and the instances from which we derive our conclusions are very numerous, the first conjugal act is little else than a legalized *rape* in most cases. Let nothing interfere with your determination to wait for and obtain entire reciprocity of thought and desire, and let this always be your guide, not only during the honey-moon, but also throughout your married existence. Thus will you secure not only happiness and love for yourself, but that perfect confidence and gratitude from your wife which shall make her literally a sharer in your joys, as she must needs be in your sorrows. You should never forget that this passion is ordinarily slower of growth and more tardy of excitation in women than in men, but when fairly aroused in them it is incomparably stronger and more lasting. This, of course, with due allowances for differences of individual temperaments. Therefore be careful to avoid a most common error of unphilosophical man, that of undue haste and precipitation on these occasions throughout your wedded career. Be always assured that your wife is at least in entire sympathy with your own condition. It is rare that two natures are so exactly in harmony with each other that love and desire are always equal in both, but the rule should be for the *one who loves the most to measure his ardor by that of the one who loves the least*.

You should remember that a woman has her capacity for sexual enjoyment, and that most, if not all, wives have a tender spot for a child and a strong (yet perfectly natural) desire to become a mother, which increases as she develops into full womanhood; that undue haste, lack of sympathy and ignorance on the part of the husband is in most every case the cause of the ungratified and disappointed condition of the wife.

M. Balzac, whose satirical *Méditations* embrace a deal of sound philosophy, says of the young wife (and which expresses our opinion of the average case) :

“Her imagination persuades her to expect pleasure or happiness from a *next day* which will never arrive.”

“She will be silent no longer when she perceives the uselessness of her sacrifices.”

If you will but remember, that the fond caresses which, before marriage, won her love and affection, will arouse a world of love and passion after marriage, if you will but try it, you will be rewarded and gratified by a response of love and affection, such as only can come from a happy wife and loving mother who has realized in marriage that happiness, that right which is by nature due her.

We are now led to anticipate the question, “How frequently does health or prudence permit the repetition of the marital act?” No positive rule can be stated on this subject, dependent, as it is, on so great a variety of conditions, as individual temperaments, state of health at the moment, etc., but general principles can be clearly stated, from which may be readily deduced rules for particular instances. Regard must always be had to instructions already stated: namely, that nothing should induce a man to gratify his own desires at the expense of his wife’s comfort or inclination; that the lawful pleasures of wedlock should never be permitted to degenerate into mere animal lust; that the rule should be, in all cases, to keep within but never to exceed the limits of fond desire. Franklin’s rule for eating, always to rise from the table with an appetite for more, can wisely be applied to the conjugal act—never to repeat it so frequently but that the ability on both sides exists for further indulgence.

Perhaps most men learn this lesson soon enough for

themselves, but a strongly passionate woman may well-nigh ruin a man of feebler sexual organization than her own, and so it is important that the woman also should be familiarized with the "physiology of matrimony," sufficiently, at least, to refrain from too exacting or frequent demands. Whatever may be her feelings, she should always remember that delicacy, as well as prudence and common sense, require her to await the advances of her companion before she manifests her willingness for his approaches. If, on the one hand, he is bound to respect her temperamental conditions, she, on her part, is equally bound to preserve toward him such an amount of womanly reserve and continence as shall prove, at the same time, her most alluring attribute, as well as her most successful guarantee of continued conjugal happiness. Something should always be held in reserve, no less of her capacity for bestowing and receiving enjoyment, than of her personal and peculiar charms. The imagination should always be left to occupy itself in depicting those treasures which it has enjoyed but never beheld; and thus the husband will remain the lover, and courtship continue until *death do them part*. Drapery but enhances the estimation in which men hold the female attractions of person, and the rustle of a woman's garment is more potent to charm them than the lavish exposure of the proportions of a Venus.

"These violent delights have violent ends,
 And in their triumph die; like fire and powder,
 Which, as they kiss, consume: the sweetest honey
 Is loathsome in his own deliciousness,
 And in the taste confounds the appetite:
 Therefore, love moderately; long love doth so;
 Too swift arrives as tardy as too slow."

One authority states that from once to thrice a month

may be stated as a fair average frequency for the indulgence during the comparative youth and health of both parties, and when no circumstances exist to render abstinence a necessity.

While another authority states that the average demand is twice weekly at 21; once weekly at 30; once every two weeks at 40; and once monthly at 50, etc.

The variations are such however as to defy classification. The sense of relief and comfort should always follow when beneficial. But should dullness or debility accompany the act, it is harmful and is being carried to excess.

There are but two legitimate methods of avoiding increase of family, and these should be adopted only for legitimate reasons, such as *bona fide* considerations of health, or clearly established peculiarities of constitution. No sordid calculations of economy should have a feather's weight in the adoption of either. Whom the Lord endows with existence He provides for, according to the needs of His children, and no mere human foresight can discover whether economy lies in the increase or diminution in the number of children. The first and incomparably the most judicious method of avoiding offspring is entire continence during the time it is desirable or necessary to remain exempt. The second method is at the same time less positive and of more doubtful propriety. We allude here to the law of partial continence; that is, absolute avoidance of the conjugal act for the term of fourteen days after the cessation of the last monthly period. This is the extreme limit, and in certain cases may be shortened by two or even four days, but these are exceptional cases, and there are no practical means of ascertaining with positiveness the exceptions to the rule. All other methods of prevention of offspring are disgusting, beastly, positively wrong-

ful, as well as unnatural, and *physically injurious*. Some of them are so revolting that it is impossible to imagine how persons with the least pretensions to decency can adopt them. Any deliberate preparations with such an object savor too much of cold-blooded calculation to be even possible with pure-minded people. At best, the conjugal act should be spontaneous, and directly in accordance with the promptings of nature. A husband who can coolly lay his plans with reference to future performances of this character is guilty of practicing the seducer's art in relation to his own marriage bed; he is the unclean bird that literally befouls his own nest. It is then impossible that those who are guilty of such practices can be ignorant of their wicked and criminal nature, and the woman who consents, equally with the man who organizes the method, is a willful and premeditated criminal. We are not writing for the benefit of such persons. We can positively assert, however, that, without a single exception, they are certainly productive of disastrous consequences to health. But there is a practice so universal that it may well be termed a national vice, so common that it is unblushingly acknowledged by its perpetrators, for the commission of which the husband is even eulogized by his wife, and applauded by her friends, a vice which is the scourge and the desolation of marriage; it is the crime of *Onan*. "He spilled his seed upon the ground, lest children should be born. And therefore the Lord slew him, because he did a detestable thing."

Who can doubt that Almighty God, in this terrible punishment, wished to impart to man a positive moral instruction which should endure to the end of time, for the crime of Onan will have imitators while the world endures—as what crimes will not? But that these should

be found among men of respectability would surpass belief, if the thing were not notoriously true. At any rate, the conjugal onanists in this age and country are more numerous than the exceptions. Ministers of the Gospel, prominent church members, the very élite of society, well-nigh monopolize the art, for it is far less common to find repugnance to offspring in the lower classes than in "upper-tendom."

This enormous crime is not in all cases confined to the husband; the wife too often becomes affected with the diabolical mania, and not only by consent, but often by voluntary effort, facilitates its accomplishment. We know of cases in which this conduct has been the cause of domestic discord, through remonstrances on the part of the husband. In these instances the woman only was guilty of the crime. One example must suffice.

A physician states that he was consulted by a gentleman of the highest respectability, who complained that his wife had not only never borne him children, but was so constituted that she seemed incapable of permitting full completion of the conjugal act. On inquiry, it appeared that she had acted by the instigations of her own mother, who had instructed her in the execution of a certain maneuver, too indecent to describe, by which she "could avoid the dangers of child-birth." Yet this monstrous mother is a zealous member of an "orthodox" church, and not only believes in hell-fire, but indicates without scruple the very souls who, in her opinion, will be consigned to it. It is a comfort to add that the machinations of the old she-devil were readily thwarted by proper advice, and the parties now glory in the possession of children and connubial bliss.

We now propose to offer a few physiological reasons why this crime of Onan should never be committed, even if

moral considerations were entirely out of the question. The effect of the practice on man is incontestably similar to that of masturbation. All the effects of the solitary vice are not manifested, because certain of the conditions are wanting, but its influence on mind and body is only less in degree. The act being *against nature*, she revenges herself for her violated laws in diseases of the brain and spinal marrow, functional disorders, organic diseases of the heart, lungs, and kidneys, wasting of the muscles, blindness, and frequently by impotence. The effects, in fact, are slower in development, but the same in kind. The victim finally succumbs to some acute or chronic disorder, and his epitaph may be written, "Therefore the Lord slew him because he did a detestable thing."

The effect upon woman is more obvious, because more immediate and local. The orgasm induced in the female organs by the conjugal act is such that, if left incomplete, the congestion does not immediately relieve itself, and inflammations, ulcerations, and final sterility are the results. The phenomena known as female weaknesses are produced *oftener by this than by all other causes combined*. Derangements of the bladder, rectum, and womb arising from this cause are well-nigh intractable. But these things rarely kill; we do not read that God *slew* Thamar.

A consideration which should operate most powerfully with generous natures, against this practice, is the fact that in every instance the most cruel injustice is practiced upon the woman in the *incompleteness* of the act. It is impossible for a woman, however passionate and loving she may be, to reach the true crisis of the sexual act when conjugal onanism is practiced. It is well known to physiologists that the contact of the seminal fluid with the neck of the womb is a positive necessity, not only for the proper

reduction of the local congestion, but for the realization on her part of the pleasure to which the woman is justly entitled. But few repetitions of these incomplete approaches are requisite to well-nigh obliterate all ideas of enjoyment on the part of the wife so defrauded, and, therefore, another and very powerful cause of conjugal unhappiness is added to those already enumerated. But these considerations can have but little weight with most men—to their shame be it spoken. The gratification of their own lust—we cannot term it pleasure—is, with the majority of men, the leading idea connected with the marriage bed.

Man is, by his very nature, hard, selfish, and tyrannical toward woman we have elsewhere sufficiently proved. We have also shown the causes and cure of this oppression. Christianity, however, while vastly ameliorating the condition of woman in all other respects, has shown a surprising diffidence in dealing with the brutality to which she is subjected in the marriage chamber. “Wives submit yourselves to your husbands” is a text which has been construed with a crushing literalness, while the reciprocal injunction, “Husbands love your wives,” and “So ought men to love their wives as their own bodies,” seems to be entirely ignored.

A woman of much social and intellectual distinction said, not long ago, “When my husband closes the door of our apartments at night, he is no longer a man, he is a monster!” Christianity has been imitated by the civil law in this last remaining tyranny, which she still permits to be exercised upon the “weaker vessel.” For a woman subjected to the most hellish tortures under the forms of “marital rights” there would seem to be, literally, no redress either in “Church or State.” Religion replies to

such an one, "Your duty to your husband is submission," while the Civil Code utterly ignores her complaint. In a land where divorces can be had on the most frivolous pretexts, no allegations of cruelty in the marriage chamber, however horrible they may be, can command a hearing. We give the strongest proof of this in an application for divorce just terminated. A young and beautiful girl who had "taken all the honors" in the high school of her city, and subsequently carried off the prizes for scholarship and lady-like accomplishments in a celebrated seminary, was persuaded by her parents to marry a man far inferior to herself, whose sole recommendation was his wealth. A physician was called to attend the lady some months after her marriage, and a more pitiable spectacle, he says, has seldom come within my professional observation. I could scarcely realize that the haggard and emaciated creature before us was the wreck of the beautiful girl so recently proverbial for her fascinations. In place of the brilliant eyes, flashing with proud intelligence, her dull and listless orbs told the sad story of already approaching insanity. A few questions, followed by a physical examination, and the "diagnosis" was simple enough. This bestial husband had brought the poor girl to her sad condition wholly by his excesses in the exercise of his "marital rights." It is difficult to imagine the horrible condition to which the whole generative organization had been brought. Womb, vagina, bladder, and rectum, all were fearfully inflamed and mangled. The case was simply *dreadful*. Separation was obtained. Many painful weeks of treatment succeeded in restoring her to comparative health, and I was subpoenaed as medical witness in her suit for "divorce and alimony." I gave my testimony, detailing with minuteness the disease and its cause. It

was proved by the sworn statements of the wife and full admissions by her husband that a course of incredible brutality, arising from his fiendish passions, had been pursued toward her "night and day" from the first night following their marriage; but the evidence also showed that "outside of their bedroom he was kind and even affectionate." The court decided that the charge of cruelty was not proven, inasmuch as the law does not take cognizance of the sexual relations of married persons! Positively, during the same session of the same court, some twenty-odd divorces were granted upon allegations which, compared with what this poor woman had suffered, were heavenly virtues. And now comes this same brutal husband and applies in his turn for a divorce from his wife on "the ground of desertion!" Undoubtedly he will have no difficulty in obtaining it.

While briefly reciting the consequences entailed upon the woman by the practice of conjugal onanism, we reserved for special mention the frightful danger of cancer of the womb. We have high authority for the statement that this loathsome disease has this cause for its origin more frequently than any other. Indeed, if the constitutional proclivity to cancer exist in an individual, the practice of this vice is *almost sure to develop it*.

If the ejection of the seminal fluid upon the mouth of the womb and within the vagina be necessary to the attainment of pleasure in the sexual act, as we have already stated, it is absolutely indispensable to safety. There is in this fluid a certain *specific property* which, as it were, remedies the otherwise dangerous condition in which the womb and vagina are placed by the venereal excitement. And this property is something peculiar, outside of and beyond the mechanical effect already referred to; conse-

quently nothing can be devised to take its place, and, consequently, whenever the genital function is not completed physiologically, direct injury results. The explanation is this: the generative organs, both male and female, are invariably congested, that is to say, the vessels are unduly filled with blood during copulation. Now, while in man this congestion subsides with the stimulus which occasioned it, in woman it persists to a considerable extent, and new congestions being successively added to the preceding, there result, at first, what are termed engorgements, then inflammations, then follow ulcerations, and *then*, if there be the least predisposition to cancer, those frightful malignant degenerations succeed which carry so many victims to premature graves.

Marital intercourse during pregnancy is a question on which theologians and moralists are, as yet, divided in opinion. The former contend that, while there are certain periods—embracing the first days and last month of pregnancy—when marital approaches are prohibited by reason of the greater danger of abortion, at other times moderate indulgence is permissible, while moralists urge that the virtue of husbands would be endangered by *any* restrictions. With these discussions, however, we have nothing to do in this connection. We merely allude to them as proving that there is a recognized danger to health of parents and life of offspring in the least departure from the rule of continence during gestation. The legitimate object of the sexual act being absent, no physiological end can be subserved, and the practice is, therefore, against nature, and consequently injurious. “To make love at all times is what distinguishes man from other animals,” says Beaumarchais; and, in fact, with all other animals the condition of pregnancy is sacred from masculine approaches.

There is no exception to this law. It might, therefore, be supposed that the exaltation of the sexual instinct by the imagination and vicious practices of man is the occasion of his violation of what appears to be a law of nature. Such is indeed the fact, and, like many another unnatural proceeding, it surely entails its punishment.

Abortions during the first few days after conception are exceedingly frequent, and often occur without the knowledge of the parties. A woman "goes over her time" by a few days," and then has some pain and considerable flooding. She regards as delayed menstruation what in fact was a veritable conception; and these abortions are very frequently repeated, eventuating in broken health and sterility. By far the most common origin of such evils is the fault in question.

It is a fact long admitted in science that excessive coition during pregnancy exerts a profound influence upon the child, occasionally those puny, sickly little objects of compassion upon whom "the sins of their fathers" have been literally visited. Deformed, idiotic, undeveloped infants are often the product of such pregnancies, while those hideous objects known as "monstrosities" owe their abnormal development to this above all other causes!

If, then, excessive coition during pregnancy is followed by such disastrous consequences, the effect of even moderate indulgence can be only less in degree. It must certainly exert *some* influence, and to that extent is injurious. The best that can be said of it is that it is a questionable means of preserving a husband's virtue.

During lactation, also, the physiological aim of sexual intercourse is in abeyance, as indicated by the suspension of the menstrual function. It is certain that the whole resources of the female economy, while nursing her infant,

are absorbed and occupied. She is *living for two*, and needs to be free from physical and mental burdens. Nevertheless, as instances of pregnancy occurring during lactation are not wanting, the fact shows that the end of sexual intercourse is possible, and therefore the act is not, in itself, against nature. It were best, however, to confine the indulgence within the most severe limits of prudence. We are positive that six weeks after the birth of a child is the very earliest that marital approaches should be attempted under any circumstances.

All that we have thus far stated in this chapter has had reference to *early* married life. The parties were presumed to be young, or, at least, not to have passed the period of middle life. As age advances new laws gain the ascendancy in the married life. In well-regulated lives the sexual passions become less and less imperious, diminishing gradually, until at an average age of forty-five in the woman, and fifty-five in the man, they are but rarely awakened, and seldom solicited. It is as though nature had decreed that, in the decline of the generative faculty, while the other functions are still in their perfection, man shall enjoy in the calmness of reason and silence of the passions the results of his work, and seeing himself, in some sort, reproduced in his children, may look forward without regret to the end of his mortal existence. Nor is this the least sublime side of married life. Nothing can exceed the beneficent calm of parents descending the downhill of life, in whose well-regulated existence the past has no remorse for violated laws, and with whom the present, freed from the torments of excitement, has only the sweet rewards of contentment and chaste repose. Surrounded by the numerous pledges of their earlier loves, they may indeed abandon the cares, and toils, and struggles of life

to those who owe to them their existence, and thus far their maintenance. It is the natural order of things, that the parents shall thus, as it were, change places with their children. After the "change of life" with woman, sexual congress, while permissible, should be infrequent, no less for her own sake than that of the husband, whose advancing years should warn him of the medical maxim: "Each time that he delivers himself to this indulgence he casts a shovelful of earth upon his coffin." The caution is the concentration of wisdom, and we commend it to our readers—at the risk of not being heeded.

A profound observer has written: "One of the chief causes of this infraction of the true principles of hygiene is, that man, in the beginning of old age, long refuses to believe himself to be what he is. His reminiscences, almost synonymous with regrets, are always tormenting his memory and his heart; for he constantly looks back to contemplate on the distant horizon, that promised land of love and its pleasures, where it would be so sweet to dwell if it were possible to remain there. With difficulty does he accustom himself to the idea that the high prerogative of procreation is almost withdrawn from him, and he declines to admit to himself to the latest moment the state of decay with which nature has stricken him. This new existence seems, as it were, reproachful and degrading; since there are very few persons capable of accepting old age without weakness of mind and derangement of reason. Time whitens their heads without disenchanting their spirit. Besides, a man of good constitution, whom age has not yet overpowered, still experiences perfidious and tempting reminiscences; all seems young in him except the date of his birth. His years are expended, but not his strength. He admits to himself that desire is

not as pressing as formerly; that he no longer feels that excess of life, that fire, that ardor, which once inflamed his blood and his heart, but he does not deem himself an athlete so disarmed that he ought entirely to abandon the contest and the triumph. As Fenelon says ‘The young man has not yet been killed in him.’ Many old madcaps, loaded with years, are recognized in this picture. I only ask them to be sincere. Is not this the humiliating portion of certain superannuated coxcombs, whose disgraces in love are contemptible, and whose successes are perfectly ridiculous? Sometimes the evil is rooted in the habits, and, as a thinker of our time has said, *‘the punishment of those who have loved women too much is to love them always.’*

“It is only repeated defeats, formidable diseases, the swift and precipitous advance of old age, which at length teach the imprudent being what he should have long since known, that comfort and health consist—above all in the decline of life—in the proper accord of a remnant of force, an approved reason, and sober conduct.

“Another motive equally impels certain old men to dangerous excesses; it is the example of aged men who, in reality or in appearance, preserve the faculties that age always destroys. So they recall them; they quote them with complaisance, with a sort of inward satisfaction, disposed, as they are, to reckon themselves in this category of the *predestinated*. Thus, the *Maréchal d’ Estrées* was married for the third time at the age of ninety-one, and married, say they, *‘very seriously.’* The Duke of Lauzun lived a long time after having indulged in excesses of every kind. The *Maréchal de Richelieu* was married to *Madame de Roth* at the age of eighty-four, and they add, *‘with impunity.’* Then how can we believe what Bacon says, that

the debauches of youth are conjurations against age, and that one pays dearly in the evening for the follies of the morning?

“You see that it is not always thus, and the gay old fellow who thinks himself rejuvenated by some desires hidden beneath the ashes, is delighted to cite such examples. But what signify certain isolated and assuredly very rare facts? Ought one to govern himself by such examples unless he also has received from nature one of those exceptional constitutions, of which the erotic salaciousness ends only with life? It would be a very fatal mistake!”⁵

Besides the numerous evils which old men produce by the inconsiderate indulgence in sexual pleasures, it should be understood that sudden death is sometimes the immediate consequence, by hemorrhage of the brain (apoplexy) or rupture of large blood-vessels. These accidents happen as the consequence of a violent and undue emotion, accelerating the pulsations of the heart, or of efforts which, for the moment, suspend respiration.

The precise period of life at which it is imperative that a man should maintain continence for the remainder of his existence it is, of course, impossible to state, dependent, as it is, on a great variety of circumstances, as the constitution of the individual and the expenditure of his virile forces in early life. In doubtful cases an experienced physician should be taken into confidence. Says the author from whom we have already quoted: “When you see an old man full of judgment, endowed with strong reason, whose enlightened and active mind is still capable of properly directing his affairs, and of being useful to society, be convinced that that man is prudent and continent; that temperance, so justly called *sophrosyne*—guardian of wisdom—with the ancients, has in him a fervent

worshiper. In fact, has he not acquired complete moral liberty? Is he not delivered from a violent tyranny? Such was the opinion of Cicero: ‘Behold,’ says he, ‘a good reply of Sophocles to some one who asked him if, being old, he still enjoyed the pleasures of love: “May the gods preserve me from them!” said he; “I have abandoned them as willingly as I would have quitted a savage and furious master.”’ Certainly a man who has taken so pure and so firm a position exhibits a very remarkable moral vigor, and, after all, it should be remarked, he merely follows the indications of nature. The imitators of Sophocles, however, are not the less deserving of praise, so little are men disposed to make the least sacrifice in this respect. It is necessary that you resolve upon it, however; you whom age is nearing, and you whom it has already attained. You wish to live as long as possible, and with the least possible suffering—difficult solution of the grand problem of life. Well, renounce that which is no longer in harmony with your age, temperament, and forces. Accept from age peace, repose, and wisdom, in exchange for the transports and the flames of passion. Remember, moreover, that to *quit before losing entirely* is, in many respects, an essential article of the *hygienic code* of old men.⁶ So may they say with Adam:

“Though I look old, yet I am strong and lusty:
 For in my youth I never did apply
 Hot and rebellious liquors in my blood;
 Nor did not, with unbashful forehead, woo
 The means of weakness and debility;
 Therefore my age is as lusty Winter,
 Frosty, but kindly:”

(AS YOU LIKE IT, ACT II, SCENE III.)

rather than with Macbeth:

“My way of life
Is fall’n into the sere, the yellow leaf:
And that which should accompany old age,
As honor, love, obedience, troops of friends,
I must not look to have; but in their stead
Curses, not loud, but deep.”

(MACBETH, ACT V, SCENE III.)

The effect of these excesses on aged women is different, but not less serious. After the function of menstruation has at length entirely ceased, a remarkable change gradually develops in the organs of generation. The womb shrinks and hardens, the vagina loses its peculiar softness, and becomes harsh and dry—the vaginal secretions, in fact, are altered and abolished. Everything goes to prove the inaptness of these organs for the act of reproduction. Cancer of the womb or neighboring organs, so common in women of advanced age, is often the result of these unnatural connections. While infrequent and moderate indulgences are not usually followed by disastrous consequences, habitual excesses are sure to be severely punished.

Sexual intercourse during the menstrual period need scarcely be mentioned, save to warn against its dangers. It is not often that persons are found to violate the rule of decency in this regard, but now and again, under the idea of immunity from the danger of conception, this proscribed period is selected. It is dangerous for both parties, for reasons which we need not dwell upon. It is sufficient to state the fact. It, moreover, by no means presents an exemption from the liability to pregnancy. This vulgar notion is a popular error.

Ill-assorted marriages in respect to age remain to be considered. The most common is disparity of ages. It is inconceivable with what stupid and ridiculous vanity lech-

erous old men are wont to seek for young wives. It is still more inconceivable that their search is so often successful. The fact is usually attributable to the cupidity of parents, who do not hesitate to sacrifice their daughters to the interests of position or fortune.

In these monstrous alliances, whether we consider the reciprocal situation of the parties thus abusively joined, or the kind of progeny which is likely to result from them, we are equally moved with disgust and compassion. Admitting, for an instant, that which is seldom true, that the union has been concluded with the free and voluntary consent of the young girl, and that no undue pressure has been exerted over her wishes, it must nevertheless occur that reflection and experience will lead too late to bitter regrets, so much the more poignant that they will be without remedy.

But when violence or persuasion—which is often the same thing—have been employed to exact the avowal which the law requires, the revolt will be only the more prompt and vehement. From that moment the married life will become odious to the unhappy victim, and criminal hopes will arise in her heart, the chains which bind her will seem too cumbersome to wear, and she will secretly long for the death of her superannuated husband. In fact, the amours of old men are ridiculous and hideous, as we have already stated, and the poor creature condemned to witness, but above all to endure them, can hardly be sufficiently commiserated. When one reflects upon this revolting subject he cannot resist a sensation akin to that inspired by the idea of incest. All is in strong contrast, physically as well as morally, and chastity is necessarily banished from those embraces where the brutality of the senses is not moderated and poetized, so to speak, by the passionate

transports of the heart. So it is altogether natural, the restraints of religion apart, that the young creature should violently rupture the hated bonds, or endeavor to fill the void in her heart by adulterous love. Sometimes, indeed, by an heroic practice of Christian fortitude, she resigns herself to her fate, and then her sad and cheerless life is one perpetual martyrdom.

Such is the sombre picture of those sacrilegious unions which set at defiance the most respectable instincts, the most noble thoughts, and the most legitimate hopes. Such are the terrible penalties reserved for the improvident and foolish pride of those dissolute old men who expend their last breath of life in the quest of perfidious pleasures. We shall not review the dangers which we have already sufficiently exposed, inherent to the exercise of the genital sense in advanced age. It is true that these dangers are only for the man, but they are so much the more imminent, as the young wife is the more capable of arousing the sensual appetite by her graces, her youth, and all those other attractions with which she is endowed. Alas! for the old dotard who dares to drink of this enchanted cup! Nature will assuredly avenge herself most cruelly for her violated laws. "It is better to be an old man's darling than a young man's slave" is a proverb which reveals the corruption of our manners, and the stupid infamy which makes of the nuptial couch an arena of debauch as detestable as the very slums of vice.

The interests of posterity, no less than of public morals, demand prohibitory laws upon this subject, and we call upon our legislators to boldly prescribe the extreme difference in age, beyond which it shall be unlawful for marriages to be solemnized. A law of this nature would do much toward reforming the injustice, now daily committed,

in the re-marriage of widowers, the rights of whose children are thus ruthlessly invaded. Independently of the proverbial cruelty of step-mothers, there are often property considerations of great importance. Domestic infelicity of the most flagrant character is thus introduced in families whose home-circles had been hitherto models of innocent happiness. The evil would be well-nigh remedied by the proposed legislation, for, if the temptation to seek young wives were removed, few old men would care for re-marriage. The products of such marriages are generally vitiated in blood, sickly, and predisposed to all morbid agencies. The explanation of this fact is complex, and relates to the abnormal character of the seminal fluid, to the physical prostration of the father, and doubtless, also, to the absence of harmonious conditions in the generative act.

Every one must have observed in the progeny of old men that sad and serious aspect, so different from the ordinary infantile expression. In proportion as their growth progresses, these unfortunate innocents acquire more and more of the senile expression, and either succumb in their childhood to the diseases for which they are proverbially an easy prey, or they eke out a miserable and puny existence, rarely attaining to adult age.⁷

Disparity of ages in which the woman is the older is a comparatively rare occurrence. Melancholy instances happen sufficiently often, however, to render it necessary that we should also include these ill-assorted unions in our denunciations. While they are infinitely preferable, in the moral and physical point of view, to the vicious connections of which we have hitherto spoken, they are, nevertheless, to be deprecated as entailing not only positive unhappiness, but grave dangers to health.

In no case should the age of the woman exceed that of her husband, to however slight an extent. The earlier relative period of "old age" will mark this disparity very painfully as time progresses, a disparity which must gradually develop itself in the decade of thirty to forty. So, while the husband appears in the prime of his manhood, "the sere, the yellow leaf" is too obviously stealing over the wife. There is something exceedingly touching in the efforts put forth by these forlorn wives to hide the inexorable ravages of time. But the resources of art, albeit dangerous to health,⁸ cannot long postpone the evil day when the poor creature, the senior of her husband, finds herself the unmistakable "old woman," no longer personally attractive to her husband, himself, perhaps, in the very pride of manly beauty. It is in precisely these circumstances that so many men seek to justify themselves in the establishment of criminal relations, often introducing their paramours into the very household, under the guise of servants, governesses, etc., but more frequently maintaining separate establishments. These horrors are too often known or suspected by the unhappy wife, who, "for the sake of peace," or "to avoid publicity," or "on account of the children," or from womanly pride, and, in many cases, from pure Christian fortitude, endures her torture in silence.

The age properly considered "marriageable" is a question of which there can be no absolute solution, dependent, as it is, on so great a variety of conditions, as climate, constitution, temperament, the actual state of health of the individual, etc. As a general rule it is imperative that the full growth shall have been attained, the vital organs in good condition, and those of generation free from all faulty conformation which may interfere with the consummation of the marriage. It is also essential that in man the

sexual instinct shall have become sufficiently awakened, that the desire for sexual relations shall have created in some sort of a necessity.⁹ In a word, both sexes should have reached the age of *procreative maturity*. True procreative maturity is that condition in which the genital functions can be performed without danger to health, and in which the requisite qualities may be transmitted to the resulting offspring. So understood, this period is distinguished from that of puberty by the term *nubility*; that is, the age suitable for marriage. At the nubile age the procreative ability has existed for some time without employment, so that it may have completely developed, and be able to manifest its fullest powers. To this end it is essential that the seminal secretion shall have re-entered the organism, in order to have imparted the requisite vigor to the constitution, and to have afforded the full and normal development of the body.

The civil laws of different times and countries have fixed the minimum age of parties to the marriage contract as follows: with the Romans at thirteen years for females, and at fifteen for males; in Prussia at fifteen and nineteen; in France at fifteen and eighteen; in Austria at sixteen and twenty. These are the ages fixed by different nations as indicating the *earliest* period of nubility. It will be observed that a difference of from two to five years is allowed as the relative marriageable age of the two sexes. It is by no means to be inferred that this difference is intended to indicate the rule for actual practice. It is simply intended to fix the *minimum* nubile age for each of the sexes. Extended observation would lead us to recommend strongly that a difference of from five years as the minimum to fifteen years as the maximum should be regarded in the choice of com-

panions, as there is fully that difference in the two sexes in "growing old." In our temperate climate we would indicate twenty-one as the nubile age of women, and twenty-six as that of men. Within proper limitations, early marriages are more apt to be prosperous, as regards the health both of parents and children, than late ones. Especially is this true of the relative dangers of child-birth.¹⁰

As the average duration of a woman's fecundity is about twenty-five years, and as the mean duration of pregnancy and lactation is eighteen months, it follows that a healthy woman can give birth to sixteen children, but examples are not wanting in which, in consequence of plural births or of prolonged periods of fecundity, as many as *twenty-four* children have resulted from a single marriage. At least three or six children should be the average product of well-assorted marriages.

Of ill-assorted marriages, in respect to consanguinity, enough has long ago been written and said to sufficiently educate all well-informed persons in a knowledge of their pernicious character, yet it is not by any means rare to witness intermarriage within the second and third degrees, and the products of such connections are proverbially feeble and delicate. The difficulty of "raising" such children is but too well known to all physicians of any experience. In nearly all civilized countries civil legislation, as well as religious laws, have fixed the degrees of consanguinity, within which they refuse to sanction marriages. This prohibition is based upon the following grave considerations:

1. That by causing the blood to "return into its source" the race is degenerated.

2. That the peace of families, which constitute the foundation of society, is invaded, by destroying the respect

which children owe to their superiors, and that often the most shameful abuse of authority would be practiced to subserve a criminal passion.

But it is not only marriages within the prohibited degrees which should be proscribed. Multiplied unions between the same families are not less disastrous, in that they all tend to the premature extinction of races. This fact has been clearly demonstrated in a remarkable work by De Chateauneuf, upon "The Duration of Noble Families in France." This learned statistician has proved that nearly all the old families of a portion of Europe have long since ceased to exist. His observations embrace France, Italy, England, and Spain. In Germany, Holland, and Switzerland the male descendants of William Tell have been extinct for nearly two centuries. If some grand names have escaped the general destruction, it has been by the aid of subterfuges of every sort, such as the infinite number of substitutions, the transmission of names by women of other families, etc. Expedients of this nature abound in the annals of old monarchies.

In a communication to the Academy of Medicine, in Paris, Dr. Rilliet, of Geneva, states in substance as follows: that in Geneva a considerable number of intermarriages have occurred among blood relations, and that his attention has been long attracted by the fatal results to the health and even to the lives of the children. These consequences are:

1. The absence of conception.
2. Delayed conception.
3. Imperfect conception. (Miscarriage.)
4. Incomplete products. (Monstrosities.)
5. Products whose physical and moral constitution is imperfect.

6. Products more especially exposed to diseases of the nervous system, and in the order of frequency: epilepsy, imbecility or idiocy, deaf-mutes, paralysis, and various diseases of the brain.

7. Lymphatic products—predisposed to diseases which relate to scrofulous and tubercular tendencies.

8. Products which die in infancy in greater proportion than children born in other conditions.

9. Products which, if they survive infancy, are less apt than others to resist disease and death.

To these rules there are certainly exceptions which are attributable either to the health of the parents, or to their organic conditions at the time of procreation. Thus: (1) It is seldom that *all* the children escape the evil influence. (2) In the same family some are attacked, while others are spared. 3. Those of the same family who are attacked are rarely ever seized in the same manner; for example, one is an epileptic, another is a deaf-mute, etc.

The researches of Dr. Bemis, of Kentucky, are full of interest. He has shown that 10 per cent of the deaf-mutes, 5 per cent of the blind, and about 15 per cent of the idiots, placed in the different establishments of the United States are the issue of marriages between first cousins. Of seven hundred and fifty-seven marriages between first cousins, two hundred and fifty-six produced deaf-mutes, blind, and idiots. Of four hundred and eighty-three other marriages of first cousins, one hundred and fifty-one had sickly children, and many were sterile. In several States—Kentucky included—laws have been adopted forbidding intermarriage of cousins-german. M. Briere relates that in a village of the district of Yverdun, in Switzerland, two brothers married two sisters, their cousins-german. Both were peasants, in

easy circumstances, and of good health, with no bad antecedents in either of the families. One of them had five children, the other two. These seven children are all perfect Albinos, with complete discoloration of the skin, soft flesh, white, silvery, fine hair. Their eyelids are agitated with incessant winking, and their eyes are of a deep pink, nearly red. These children, the eldest of whom was twenty years old present, it will be observed, the most complete characteristics of Albinism. Three of the children of the first brother died, one of a fall, the two others of diseases, the nature of which is not known. One of the two children of the second brother is also dead. The father of the five children having lost his wife, married another, to whom he was *not* related, and by whom he has had four children, all in excellent health, and presenting no trace of Albinism. This example is most conclusive, for nothing is wanting, not even the counter-proof. We cannot dwell longer upon this subject, at the same time so vast and so interesting, without transcending the limits and the scope of this work. We can but reiterate the warning, that the practice is against the laws of God and man, and therefore unnatural, criminal, and revolting. In the absence of penal enactments on the subject, the inherent punishment should deter every well-informed person from the commission of so great an imprudence.

There is, however, another condition generally neglected in the formation of marital alliances, to the great detriment of the children who may result from them, and which it is our duty to indicate in this connection. We allude to the "crossing" of temperaments, constitutions, and peculiarities in such a manner that the products may be withdrawn from all danger of hereditary taints, and, by the mingling of the different attributes, peculiar to

each of the parents, may escape all organic vices of conformation. Listen, on this subject, to the words of an authority who is without a superior in these matters:

“Marriages, in the physical point of view, should be so combined as to neutralize, by the opposition of constitutions, temperaments, and idiosyncrasies, the elements of morbid inheritance possessed by the parties. The union of two lymphatic, or of two evidently nervous subjects, should be forbidden. Two families equally predisposed to pulmonary affections ought never to mingle their blood. There is the same danger in the union of two subjects affected with general debility, etc. A predisposition to analogous affections constitutes, in the eyes of the physician, another incompatibility in marriage. Scrofula and consumption would form a sordid nursery; while a woman issued from consumptive parents, but married to a robust and healthy man, may become the happy mother of a valid generation, which, crossed in its turn with blood of good alloy, will produce another generation which shall be altogether irreproachable; for the propensity to hereditary maladies ends by exhausting itself. Stahl, Bordeu, Buchan, Pujol, Baumès, Gintrac, and P. Lucas think thus. Unhappily, physicians are not consulted in the composition of laws, and nothing is stipulated in our codes in favor of the physical amelioration of the human race, save the limitation of marriage to certain degrees of consanguinity, and the epoch of legal nubility.”¹¹

It is a matter of common observation, that parents communicate to their descendants a more or less striking resemblance in organization, which often extends even to the moral and intellectual qualities. It is this which constitutes the fact of *inheritance*. “Indeed,” says M. Levy,¹² “inheritance shows itself in man both in his general form

and in the relative proportion of its parts. It is manifested by the intimate properties of the organic fibre, if one may use that expression; motions, attractions, features, tone of voice, functional peculiarities, all testify to the lively relation which is continued between the product and its producer, even after the separation of the new being, who, emancipated from uterine incubation, is beyond the reach of its individuality. We do not say that procreative beings exactly repeat themselves in their progeny, but they impress upon it, with life, a portion of the particular direction that life has taken with them. That which appears most obviously to have been transmitted from the parents to the child is the physical type, the external conformation, the physiognomy, the form, the color." There were Roman families called *Nasones*, *Labeones*, from the salient feature which denoted the hereditary influence. Temperament, idiosyncrasies, general characteristics of the organism, are all transmitted, equally with external resemblances.

Original defects and deformities are often transmitted, such as blindness, deafness, imbecility, idiocy, hare-lip, hernias, etc. All authors cite examples of individuals with one or more supernumerary fingers and toes, from father to son, for generations.¹³ Burdach tells of a father and son who had twelve fingers and as many toes. Van Derbach mentions a Spanish family, forty members of which had an extra number of fingers. Science teems with similar facts.

The predisposition to diseases is a sad and last proof of the bond which unites the successive generations of the same family. The best manner of correcting morbid hereditary predispositions, such as consumption, gout, cancer, scrofula, etc., is the crossing of races and temperaments, in order to establish a sort of compensation between

the negative qualities of one organism, and the excess, in an opposite sense, of the other, whence results, in the last analysis, a profitable proportion for the offspring.

Dr. Serrurier, of Paris, who has devoted a life-time to the elucidation of this question, advises: "Let every one consult his physician in this matter, and be not afraid to learn the truth from his lips; encourage him, even, to explain himself categorically. Such is the duty of fathers and mothers. It is an act of humanity which every family should perform. The physician, on his part, from the importance of his ministry, ought to act with all the sincerity of his conscience, and to place himself as an impartial judge between the families, rejecting those alliances of which the consequences can be only fatal to one or both of the parties."

The transmission of disease to offspring is not the sole danger to be apprehended from incompatible marriages. Besides those contagious diseases which are so readily transmissible in sexual congress, sad examples of which are constantly before physicians, it is now a well-established fact that, by a sort of chronic poisoning, consumption is communicated even to those who were apparently the least predisposed to it. This nuptial contamination daily counts its victims unsuspected by the community, because public attention has scarcely been directed to the fact, the opinion of physicians being seldom sought in the conclusion of marriages. It is enough to declare the existence of the danger to awaken attention to the subject.

Nor can we sufficiently stigmatize those instances in which the stupidity of society allows women to be married who, from faulty conformation of the pelvis, or by reason of some organic disease, are almost sure to fall victims to the ravages of childbirth. Ordinary prudence would

seem to dictate that families should seek counsel in all cases where there is the slightest suspicion of any infirmity incompatible with the normal accomplishment of the end of marriage—the propagation of the species. In the absence of enlightened views upon this subject, the whole matter, unfortunately, is left to the decision of chance, the deplorable consequences of which are matters of daily observation.

A question often asked, is there any means of determining, in advance, the sex of offspring? We answer, unhesitatingly, No!—so far as voluntary influence is concerned, and yet extended observation and study have conducted us to a theory which appears to be well founded. In brief, the conclusions are as follows:

1. The sex of the progeny of given parties will depend upon the relative vigor of their sexual organization.

2. If the man be the stronger in this regard, the children will be girls, and *vice versa*.

3. Where the organizations are equally balanced, the circumstances attending the particular act of fecundation determine the result. So the sexes of the children of such unions are apt to be pretty equally distributed.

We do not propose, nor is this the arena for a discussion of the considerations which have led to these conclusions. We merely state them in this connection, and invite attention to the subject, confident that they will be found correct. We wish to anticipate, however, a single objection that will probably be raised in the circumstance that statistics prove that, in the whole number of births, boys are in excess of girls, and that the preponderance of males is considerably greater for legitimate than for illegitimate births. So far as this touches our theory at all, we see nothing contradictory; for certainly the fathers of illegiti-

mate offspring are ordinarily the most passionate of men.¹⁴ The influence upon offspring of the moral disposition of the parents at the moment of procreation is a subject of vast interest and importance. Thus, it is a fact of common remark, that "love children" are often physically and mentally of rare perfection. So the earlier children of a marriage are apt to excel those born at a time when the parents seek only the grosser gratifications of the senses in their approaches, divested of the sentiment of their younger days. The generative function is intensified by gayety, contentment, and in fact by all the expansive emotions, while depressive emotions, as trouble, fear, and anxiety, paralyze it. Intellectual labor and violent emotions repress it. The power of the imagination is demonstrated in all that relates to the pleasures of love. Astonishing proofs are extant of the intimate physiological relation between everything pertaining to generation and the simple imagination. Treviranus tells of a woman whose breasts were distended with milk whenever she heard the cries of a newly-born infant. It occurs often that physicians are summoned to labors where all is real, save the presence of an infant. This has happened many times.

We cite the following case from a reliable source: A woman, married late in life, mistook the "change of life" for pregnancy, and passed through all the usual symptoms attendant upon that condition, including enlargement of the abdomen, tumefaction and pain in the breasts, morning nausea, and even swelling of the lower extremities. At the expected "term" regular pains occurred, exactly simulating those of labor, and physician and attendants were summoned to this extraordinary scene where nothing was wanting, save the presence of a baby. Pichon cites the case of a woman of forty-eight, who had not menstruated

for four years, and who, while assisting at the bedside of a sister during a long and painful labor, was seized with pains absolutely similar to those she was witnessing. Some hours after flooding commenced, which continued several days, after which the breasts became swollen, and furnished an abundant secretion of milk. Another case is that of a woman in labor whose sister, a woman of forty, married, but sterile, was taken with simulative labor-pains so severely that she had to be removed from the scene.

The influence of marriage upon longevity is a question which has given rise to much dispute. While statistics would seem to show that the average of bachelors die earlier than married men, we are inclined to think that the fact is attributable to other circumstances than continence. In order to show the contrary it would be necessary to prove continence, or at least to select for the comparison bachelors whose known habits of life would tend to that presumption. In fact, they are very often men of irregular and dissolute lives, in which continence is certainly not an element. The following table from M. Casper¹⁵ would seem to sustain our position. Of many hundreds of celibates who had attained their seventieth year, there were found of

Priests	42	per cent.
Agriculturists	40	"
Merchants and Manufacturers	35	"
Soldiers	32	"
Clerks	32	"
Lawyers	29	"
Artists	28	"
Teachers	27	"
Physicians	24	"

That which is certain in this table, is that the priests were celibates, and that which is melancholy is that the

poor physician whose life is devoted to prolonging that of others, finds himself at the foot of the macrobiotic scale. Let no one contend that continence is incompatible with health and longevity. It is the argument of libertines, of those who seek a pretext for excesses of every sort, of those who would evade the plainest dictates of reason and common sense. It is certainly opposed to sound physiological views. Nature has decreed that the act of reproduction shall be expensive to the individual, so she surrounds it, in all cases, with something more or less of danger. In most vegetable, and in certain animal organizations, the accomplishment of this act is followed, more or less speedily, by death. In certain instances the male expires in the embrace. All tends to prove that the propagation of the species is the final law assigned to all living beings. As though apprehensive that the intelligence of man would inform him of the danger, and lead him to refrain from the duty imposed on him, nature had hidden its perils under the most alluring attractions. His mind, his heart, and his senses provide him with the most powerful excitants to the generative act, but that he may be at the same time capable of accomplishing it and of realizing its pleasures, she has imposed rules which he can not infringe without greatly enhancing its perils. There are symptoms closely allied to epilepsy in the crisis of the venereal act, and in rare cases a veritable epileptic convulsion. Venereal excesses, on the other hand, are proverbially fatal. So it follows that, in obeying the law imposed upon him, man, no less than other animals, expends somewhat of his vital forces. Certain physiologists have even maintained that nature only permits the male to survive the grand act of his existence in the interests of the resulting progeny.

If the retention of the reproductive materials within

the organism, so far from being injurious, be even necessary during the period of puberty, it would seem that, other things being equal, it should not be detrimental during nubility. In fact, if these materials accumulate to excess, nature furnishes a ready and efficacious means of discarding them. With those who allow the function to remain long disused, however, the elimination of the fecundating fluid but seldom occurs. The secretion is well-nigh abolished, and the organism profits by the economy of forces thus attained. Severe mental labors, the pursuits of science, and protracted physical exertion exercise a profound influence upon the genital sense. A learned author has said that one must choose between leaving to posterity works of genius or children. La Fontaine who well understood these matters, declares: *Un muletier a ce jeu vaut trois rois*. Without doubt, there are certain erotic temperaments which constitute altogether exceptions to the rule we have laid down, and with whom celibacy, without the employment of the most strenuous measures, is morally impossible; but whenever it exists this temperament is an idiosyncrasy, real or acquired, most frequently the latter, and is as amenable to proper treatment as any other morbid condition. We do not wish to be understood as advocating celibacy or perpetual continence—all that we have said elsewhere should exonerate us from such a suspicion—but what we insist upon is this: that the pretended dangers of continence are purely imaginary; that in the state of marriage there are periods when protracted continence is absolutely necessary, and that these periods are salutary no less for the husband than for the wife. From these propositions which, we think, are sufficiently established, there results the important conclusion that under no circumstances can valid pretexts be devised for resorting to vicious practices, whether

as regards the marriage bed or the establishment of illicit relations.

We have not thought it necessary to touch upon the effect of continence upon the female organism, because it is scarcely admitted as a question. Too many instances are within knowledge of all to render any defence of the proposition necessary, that the state of continence is positively innocuous for women. The dangers of this condition, so feelingly portrayed by certain medical writers, have been proven not to exist.

The influence of maternal impressions, during pregnancy, upon the physical and mental peculiarities of children is a question which science has long held in disdain. Unable to explain the phenomenon, medical men have obstinately refused to entertain its existence. Popular prejudice, however, has accorded to it a faith and credulity impossible to destroy. For our part, we are disposed to occupy a middle-ground between the vulgar notions on the one hand and the incredulity of science on the other. If in the love of the marvelous, the people have strangely distorted the facts, science has even refused to admit the facts themselves. We readily conceive the influence upon the offspring of "longings" on the part of the mother in "marking" her child with the impression of a grape, a fig, a strawberry, or a peach, but we cannot conceive how those parts of the body already formed, can undergo a change or destruction under the influence of any emotions however vivid. So we can believe that certain portions of the skin may resemble that of the animal which has frightened the mother; we cannot believe that the limbs and features of the animal can be substituted for those of the "human form divine." The emotion of fear and of other violent impressions may cause those "arrests of development"

which occasion monstrosities, nearly all of which defects are found in the middle line of the body. Such are the hare-lip, the cleft palate, the *spina bifida*, the divided cranium, the lack of separation of the eyes, etc. These occurrences are anything but marvelous when it is considered that in the development of the fœtus the median line is the point which is perfected the last, and that the least obstacle to the junction of the two halves of the body, may occasion these abnormal conditions. It is no uncommon thing to hear that such or such a woman has been delivered of an ape, or a dog, or a child with the head of a horse, etc., but the least investigation is sure to reveal that the imagination of the people has invested some one of these imperfect developments with a purely fanciful resemblance. Dr. Belouino relates the following case, which shows very well how these absurd rumors often arise: "We remember to have attended a woman during her confinement, who was in a state of great inquietude because she had seen a monkey. As soon as she beheld her infant, she, as well as some others who were present, declared that it resembled that animal. We vainly endeavored to convince her that the resemblance was purely imaginary. It was only after several days that she abandoned the idea. A month afterward we heard that this woman had been delivered of an ape, which immediately commenced to gambol about the room, and at length hid himself under the bed."

A singular result of married life has, it seems to us, scarcely attracted the attention it deserves, and yet it is of common observation. We allude to a certain degree of mutual resemblance of feature and expression which parties long married acquire. There is evidently something more than mere coincidence in this resemblance, since it is so

often remarked, and usually develops only with time. In reality, there is nothing surprising in the fact as the influence of the emotions upon the physiognomy is so well known. It is upon the knowledge of this that the whole science of Lavater is based. As the same vicissitudes ordinarily affect both the husband and wife, it is altogether natural that the muscles concerned in expressing the resulting emotions should impress similar modifications upon the countenance of each. But, in our view, there is an additional and far more interesting reason for this resemblance, which we mention with some diffidence, inasmuch as, so far as we are aware, it has never hitherto been noticed. During the whole period of ante-natal existence the child derives the elements of its growth and development from materials furnished by the mother through the circulating medium—the blood. But the child is not *all mother*, as it certainly partakes also of the physical nature of the father. Now, the blood, in passing through the economy of the infant, while parting with those ingredients necessary for its growth and sustenance, must receive, reciprocally, something of the individual nature of the new being; that is to say, of the father himself. This, in turn, it communicates to the mass of blood circulating in the mother's system; so that, in fact, *the child has impregnated the mother with the blood of the father*. Successive pregnancies can only add to the intimacy of this admixture, and as the blood is that which supplies and nourishes both form and feature, it can hardly happen otherwise than that a veritable physical resemblance should result. If this be true, and we see nothing unreasonable in our hypothesis, the expression of Adam, "bone of my bones, and flesh of my flesh," becomes of literal significance, and the beauty and intimacy of the marriage rela-

tion are infinitely enhanced. It would also perfectly explain the otherwise mysterious resemblance, so often remarked, between the children of the second marriages of women and their first husbands—a resemblance which often extends to minute physical and mental peculiarities. It would also seem that this theory is corroborated by the facts known to stock raisers as the “breeding back” of animals. We can barely indicate here, however, what can be scientifically discussed only on other fields. We are prepared for such encounter should our position be assailed.

In conclusion we have to consider marriage in another point of view, that is to say, æsthetically. It has been said that “man does not live by bread alone.” He has not only physical, but intellectual and moral wants which no less imperiously require satisfaction. He has not only the right, but the duty of seeking this satisfaction under the penalty of sinking to the level of the brute, and of failing in the accomplishment of his destiny. The sentiment of art causes him to seek the beautiful and the good. In all that he fashions he aims at perfection; all his efforts tend to personify himself in his works, and he allows to matter the least possible share in the value of his productions. He does not otherwise in love. Carnal, gross pleasure, disengaged from all participation of the heart, very soon becomes for him a source of disgust, and an object of repulsion. He is only really happy in the spiritual possession of the loved being, and this happiness, comparable to none other, is the only one of which time cannot deprive him. Marriage has, consequently, a double end, applicable to the dual nature of man—the procreation of the species, and the gratification of his love of perfectibility. Says Proudhon: “Love, then, as soon as it is determined and fixed by marriage, tends to free itself from the tyranny of the organs. It is

this imperious tendency (of which man is warned from the first day by the fatigue of his senses, and upon which so many persons build such wretched illusions) that the proverb expresses: 'Marriage is the tomb,' that is to say, the *emancipation*, 'of love.' The people, whose language is always concrete, have intended here by love the violence of desire, the fire of the blood; it is this entirely physical love which, according to the proverb, is extinguished in marriage. The world, in its native chastity and its infinite delicacy, has not wished to reveal the secret of the nuptial couch; it has left to the wisdom of each one the care of penetrating the mystery, and of profiting by the instruction. It knows, however, that veritable love begins with this death; that it is a necessary effect of marriage that gallantry shall change into worship; that every husband, whatever he may pretend, is at the bottom of his soul idolatrous; that if there is an ostensible conspiracy among men to shake off the yoke of the sex, there is a tacit agreement to adore it; that only the weakness of woman obliges man to resume the empire from time to time; that with these rare exceptions the woman is sovereign, and that therein is the principle of conjugal tenderness and harmony."

Love in marriage is not only a state of domestic happiness, which every one should seek in preference to all the other elements which ordinarily enter into matrimonial combinations; it is, as we have already shown, one of the most powerful influences which bear upon the qualities of the progeny. The children of the most natural and happy marriages, that is, marriages of inclination, are, other things being equal, those who exhibit physical and mental qualities in their greatest perfection.

Marriage, then, properly regulated, exerts a powerfully

beneficent influence upon the individual, and consequently upon private manners. Unlike the bachelor, whose leading characteristics are selfishness, narrowness of views, eccentricity, and obstinacy, the married man allies himself more closely to the grand interests of society, is animated by sentiments of right and justice, readily submits to the authority of law, shares in the general happiness, and holds aloof from visionary contemplations and sterile reveries.

“The conjugal union,” says Burdach, “engenders the desire for children, for it is in itself, as it were, a repetition of infantile life; the woman cares for her husband as a mother would do, and the husband directs her, protects her, and nurses her as if he were her father. In giving each other the names of ‘father’ and ‘mother’ respectively, parties long married express the cordiality of their union. It is thus that marriage attaches to life by love, and thus the majority of those who cut short their existence through disgust for life are celibates.”

Finally, marriage is a remedy against debauch, in that it moderates the violence of sexual inclinations by the facility of gratifying them. It also, for the same reason, prevents excesses and economizes the forces during the time that the woman is inapt for conjugal approaches.

PART VIII.

HAPPINESS IN MARRIAGE.

It is far from our intention to present an exhaustive treatise upon the subject of this concluding chapter. We sincerely believe that those who have thus far perused our pages, have already formed a tolerably clear idea of the relations of the sexes and the principles which comprise the elements of a happy marriage. We have only now to apply the lessons resulting from our previous studies.

In creating the human race, God has made them intelligent and free, because he has designed them for immortal existence. He has created them male and female, because they are destined to perpetuate themselves upon the earth by means of generation, and because the complicity of the obligations imposed upon them necessitates participation. To facilitate the fusion of these two hearts, God has ordained that the supreme necessity of thinking creatures shall be to love and to be loved, and that they shall be drawn toward each other by common interests and affections. He has endowed them with sufficient differences to prevent their collision upon the narrow line of selfishness and egotism, and with sufficient similitude to unite without conflict, and to travel side by side, as in parallel lines, dividing and sharing the cares, the joys, and sorrows of their heavenward journey. He has given them "Equality in difference." In no respect are these differences more marked than in love. It differs not only in degree, but in kind. Love is the very nature of woman. She may be said to possess it in a general sense, independently of indi-

vidual application. Scarcely out of the cradle, she responds readily to all caresses and manifestations of affection. The boy, on the contrary, seems endowed with a sort of brutality. His affections and tendencies develop only with his growth and in proportion as the necessities of his life exact them.

All the passions of woman relate in the last analysis to her maternal *rôle*. So, as we have elsewhere asserted, she manifests the *mother* almost in her infancy. Her instincts unceasingly attract her in this direction. To fulfill so important a function it was absolutely necessary that she should be provided with instinctive tendencies, and that her will should be dominated by the mysterious power of a heart full of obedience and faith in her mission. Intelligence and reason alone are not sufficient for the development of humanity; the loving element of woman only can impart those treasures of faith, hope, and charity which are so essential to its nourishment.

It is claimed by theologians that the immortality of the soul is proved by the fact that of the whole animal creation, man is the only being who does not attain the limits of his aspirations while on earth. It is certain, however, that in nothing is he able to approach so nearly the realization of his fondest hopes as in love. When consecrated by a happy marriage he finds in this heavenly attribute the nearest approach to Paradise—the invisible bond which attaches him most closely to Divinity. We of course refer, in this connection, to that love which comprises domestic happiness in its largest sense. Mere sexual desire—the gratification of his carnal appetites—soon takes its proper rank as one of the least elements of married felicity. We should scarcely be believed were we to state how infrequent in the very happiest unions, are the repetitions of the gene-

rative act. The greatest error one can commit is to suppose that love consists only of those fugitive moments which, according to the magnificent comparison of Bossuet, “resemble in one’s life-time nails driven in the wall; they appear numerous to the eye, but when collected together they can be held in the hand.” Even in the most intimate relations of marriage, love is expended chiefly in charming conversations, in acts and words which breathe only goodness, grace, and delicacy. Women demand not that the extravagances of early wooing should be continued in the husband, but they will readily exchange all the transports of passion for those caresses of the soul which they prize so dearly, and which cost men nothing save a little attention. The flattering words of the lover are acceptably supplanted by the flattering acts of the husband, and even reproaches can be administered without sacrifice of tenderness, denials without disappointments, decisions without disputes. In short, it is as easy to “manage” as it is difficult to “govern” them. We translate the following from M. de Balzac, in illustration:

“One fine morning in the month of January, 1822, I ascended the boulevards of Paris, from the peaceful spheres of the *Marais*, to the elegant regions of the *Chaussée d’Antin*, remarking for the first time, and not without a philosophic joy, those singular gradations of physiognomy, and those varieties of garb which make each portion of the boulevard, from the *Rue Pas de la Mule* to *La Madeleine*, an individual world, and this whole Parisian girdle one great sampler of manners. Having as yet no idea of the things of life, and little suspecting that I should one day have the hardihood to constitute myself a legislator of marriage, I was going to breakfast with one of my college friends who was, perhaps too early, afflicted with a wife and two children.

My former Professor of Mathematics resided within a short distance of my friend's house, and I decided to visit that worthy before delivering my stomach to all the dainties of friendship. I penetrated easily to the interior of a cabinet where everything was covered with dust, attesting the honorable distractions of the *savant*. A surprise awaited me. I beheld a pretty woman seated upon the arm of a large chair as though on horseback. She made me one of those little conventional grimaces reserved by housewives for persons whom they do not know, but she did not so disguise the pouting air which clouded her face on my arrival, but that I could perceive the inopportuneness of my presence. Doubtless busy with an equation, my teacher had not yet raised his head; so I waved my right hand toward the lady, like a fish moving his fin, and withdrew on tiptoe with a mysterious smile which might be interpreted, 'It certainly shall not be I who will hinder you from making him commit an infidelity to Polymnia.' She made one of those gestures of the head of which it is impossible to describe the graceful vivacity.

" 'Eh, my good friend, don't go away,' cried the geometer. 'It is my wife.'

"Then I saluted her more particularly. O! Coulon, where wert thou at that moment to applaud the only one of thy pupils who comprehended thy expression, 'anacreontic,' as applied to a reverence! The effect must have been very penetrating, for Madame de M. blushed and rose to go, returning a slight salute which seemed to say, 'adorable!'

"Her husband detained her, saying, 'Remain, my child. It is one of my pupils. The young wife advanced her head toward the scholar, like a bird perched upon a branch stretching its neck to receive a grain.

“‘It is impossible!’ resumed the husband with a sigh, ‘and I am going to prove it by A plus B.’

“‘Ah, desist, I pray you,’ she replied, looking toward me. If it had been only algebra my preceptor would have comprehended this glance, but it was Chinese to him, and he continued:

“‘See, my child, you shall judge. We have an income of ten thousand francs.’ At these words I retired toward the door, as though seized with curiosity to examine some articles. My discretion was recompensed by an eloquent glance. Alas! she little knew the acuteness of my sense of hearing.

“‘The principles of general economy,’ said my master, ‘decree that one shall expend but two-tenths of his income on the rent of his dwelling and the wages of his servants; but our apartments and our retinue cost one hundred louis. I allow you twelve hundred francs for your wardrobe;’ (here he dwelt upon each syllable), ‘the *cuisine* consumes four thousand francs; our children require at least twenty-five louis; and I take for myself but eight hundred francs. Washing, fuel, and lights cost a thousand francs; so there remain, as you see, only six hundred francs, which are not sufficient for unforeseen expenses. *To purchase the diamond cross*, it will be necessary to take one thousand crowns from our capital, and this way once opened, my little beauty, there will be no reason for not leaving this Paris which you love so dearly; we shall soon be compelled to remove to the country to re-establish our impaired fortune. Children and expenses will increase! Come, be wise!’

“‘It is, indeed, necessary,’ said she. ‘But you will be the only husband in Paris who has not made his wife a New-Year’s present.’ And she slipped away like a school-girl who had received a punishment.

"My preceptor shook his head joyfully. When he saw the door close he rubbed his hands; we chatted about the Spanish war, and I repaired to the *Rue de Provence*, no more dreaming that I had just received the first part of a grand conjugal lesson than I thought of the conquest of Constantinople by General Diebitch. I reached my Amphytrion at the moment when the pair were seated at table, having awaited me for the half-hour decreed by the ecumenical discipline of gastronomy. It was, I believe, in opening a *paté de foie gras* that my pretty hostess said to her husband, with a resolute air: 'Alexander, if you were very good you would give me that set of diamonds that we saw at Fossin's.'

"'They are yours, then,' pleasantly exclaimed my comrade, drawing from his pocket-book three one thousand franc notes which he flourished in the sparkling eyes of his wife. 'I can no more resist the pleasure of offering them,' he added, 'than you that of accepting them. It is the anniversary of the day when I saw you for the first time; perhaps the diamonds may cause you to remember it?'"

"'Méchant!' said she, with a ravishing smile, and drawing from her bosom a bouquet of violets, she cast them with a childish gesture in my friend's face. Alexander handed her the price of the diamonds, exclaiming: 'I had seen the flowers!'"

"I can never forget the quick movement and the rapacious gayety with which the little woman seized the three bank notes—like a cat placing her sheathed claw upon a mouse. Blushing with pleasure she folded them and put them—where the violets had shed their perfume a moment before. I could not help thinking of my Professor of Mathematics. I saw, at that time, no difference between him and his pupil, save that of economy and extravagance,

little suspecting that he who apparently best understood calculation reckoned illest.

"The breakfast terminated very gayly. Soon installed in a parlor newly decorated, and seated before a cheerful fire, I complimented the loving couple upon the furnishing of their establishment.

" 'It is a pity it all costs so dearly !' said my friend ; 'but the nest must be worthy of the bird ! Why, *diable*, do you compliment me upon things not paid for ? You remind me, during my digestion, that I still owe two thousand francs to a Turk of an upholsterer.'

"At these words the mistress of the house inventoried with her eyes the pretty *boudoir*, and from brilliant her face became thoughtful. Alexander took me by the hand and drew me into the embrasure of a window.

" 'Do you happen to have a thousand pounds to lend me ?' said he in a low voice ; 'I have only ten or twelve thousand pounds income, and this year—'

" 'Alexander !' cried the dear creature, interrupting her husband, running to us and holding out the three bank-notes, 'Alexander, I see my folly !'

" 'Why do you meddle ?' replied he ; 'keep your money.'

" 'But, my love, I ruin you ! I ought to have known that you love me too much to permit myself to confide to you all my wishes.'

" 'Keep it, my darling, it is well earned. Bah ! I shall get it back at play this winter !'

" 'Play !' said she, with an expression of terror ; 'Alexander, take back your notes ! Come, *sir*, I wish it.'

" 'No ! no !' replied my friend, pushing away the little white and delicate hand, 'are you not going on Thursday to the ball of Madame—— ?'

" 'I will think over your request,' said I to my friend,

and departed with a salute to his wife, but I saw very well that after the scene just enacted, my anacreontic reverence would not produce much effect. 'He must be a fool,' thought I, 'to talk of a thousand pounds to a law student!'

"Five days later, I found myself at midnight at Madame ——'s ball. In the middle of the most brilliant of the quadrilles I beheld the wives of my friend and the mathematician. Madame Alexander had a ravishing toilette, of which a few flowers and white muslin comprised the entire expense. She wore a little cross, *à la Jeanette*, attached to a black velvet ribbon which enhanced the whiteness of her perfumed skin, and long pears of filigree gold adorned her ears; upon the neck of Madame de M. scintillated a superb diamond cross. 'This is droll!' said I to a personage who had as yet neither read in the great book of the world, nor deciphered a single woman's heart. That personage was myself. If I had just then the desire of proposing a dance to these two pretty women, it was only because I perceived a secret of conversation which emboldened my timidity.

" 'Well, Madame, you have your cross?' said I to the first.

" 'But I *earned* it dearly!' she replied with an indefinable smile.

" 'How, no diamonds?' I inquired of my friend's wife.

" 'Ah,' said she, 'I enjoyed them during an entire breakfast! But, you observe, I ended by conquering Alexander.'

" 'Was he easily seduced?'

" 'She answered me with a look of triumph.'

In this little story resides a whole treatise on domestic happiness. It is not that Monsieur de M. was a learned fool, nor that Alexander was a doting hypocrite. It is that woman has a perfect horror of conviction; that she is easily persuaded to give that which no force can extort from

her ; that she loves to be won—to grant a favor ; that exact reasonings irritate and vex her ; that the secret of governing her resides in making use of the weapon she herself possesses and uses so often, her sensibility. It is in his wife, therefore, rather than in himself that the husband will find the elements of his power. Like the diamond she can only be conquered by herself. *To know how to offer diamonds so as to have them returned*, is a talisman which applies to the most minute details of domestic life. The politics of marriage resembles that of nations—a bauble may lead the people where whole armies could never drive them !

The general education of our girls is as pernicious as it could well be made. Reared with the idea that the end and aim of their existence is marriage, they are taught little which is calculated to prepare them for its sacred and solemn duties. Dress is instilled as the sole science worthy of female ambition—the arrangement of that fig-leaf “introduced” by Mother Eve. They have heard for fifteen years, says Diderot, only this : “My daughter, your fig-leaf fits badly ; my daughter, your fig-leaf fits well ; my daughter, would not your fig-leaf be more becoming *so* ?” Fed, almost exclusively, upon works of fiction, their diseased intelligence incessantly creates some imaginary hero with whose impossible attributes they are wont to invest their “intended,” and a miserable life-time barely suffices to instruct them that the heroes of romance are as rare as the Apollos of sculpture. Surely it is not surprising if they persist in the fruitless search for their ideal long after the disenchantments of a marriage which renders it thenceforth a crime. Nor if in the relations of practical life they emulate the example of the *spirituelle* princess, who, on being informed of a riot occasioned by the scarcity of bread, exclaimed : “Why don’t they eat cake !” Many

noble women there are who disengage themselves from these shackles and rise to the true altitude of their station, but it is wonderful to observe how many even of this class allow to be perpetuated in their daughters the same ruinous customs which had well-nigh wrecked themselves. We know hundreds of excellent matrons who are practically conversant with all the details of housekeeping, but whose daughters can neither cook a dinner, nor soar beyond the merest small talk of the drawing-room, nor do any one thing in all this wide world passably well, save to arrange their "fig-leaves" becomingly, and *flirt* with equally vapid gallants. We see them return from their "polishing schools"—these *demoiselles*—cursed with a superficial smattering of every thing but what they ought to have learned—physical and moral wrecks whom we are expected to *wind up* in the morning for the husband-hunting excitements of the evening. And these creatures are intended for wives.¹⁶ In vain do we insist upon occupation, upon the necessity of work—work with a sensible *object*—as the sovereign remedy. Now and again we are allowed the privilege of probing a young lady's "accomplishments" for the purpose of discovering whether by any possible chance some one natural gift may have been allowed its normal development. Alas! if in rare instances we can exclaim *eureka*, and if, still less frequently, we succeed in inspiring some faint glow of enthusiasm, the devil interposes in the shape of some perfumed coxcomb, who is no more fitted for the character of husband than our subject for that of wife. Our hygienic rules are then laughed to scorn, and it is expected of medicine what only a thorough, radical, physical and mental revolution can achieve. So the winding-up process is again resorted to, and the victim is, literally, dressed for the sacrifice. Such marriages must, in the

nature of things, prove unfortunate. But apart from these unions it cannot be denied that in our age and country the ideal of the Christian marriage is very seldom realized. The vast majority of unions, if not positively unhappy, are at least only negatively fortunate. This cannot be otherwise if we reflect upon the nature, origin, and history of matrimony. Unless contracted in solemn view of its Divine end and object, with the sanction of the civil law, and the blessing of God's Church, it must depend upon purely natural considerations, and every one of the least experience in human disappointments knows how these must always result. The ante-Christian idea of ownership and mastery has clung with astonishing pertinacity to the marriage relation. To this reason, more than all others, must be attributed the universal want of sympathy accorded to the husband of an unfaithful wife. He is like the jailer whose prisoner's escape provokes only ridicule. It is, perhaps, the only grief at which every one laughs save the sufferer. The crime of the guilty becomes the shame of the innocent, and he is called "dishonored." Blood alone can wash away the stain; the world absolutely prescribes for him to *kill or be killed*. Everywhere, in proportion to the weakening of Christian influence is the idea of ownership and mastery regaining the ascendancy. Another powerful cause of conjugal disappointment is the stupid notion that one can love but once. Love is charged with blindness, and not without reason.

"Love looks not with the eyes but with the mind,
And therefore is wing'd Cupid painted blind,"

says the great dissector of the human heart. Hence a "first passion" is often an injudicious one—its object being accredited with all that one wishes or can imagine of good-

ness and perfection. On one side or on both, "marriages of inclination" are very apt to be carnal. Love perishes in the satisfaction of the senses, and the true character of the parties being unveiled, the disenchantment leads frequently to the most pronounced antipathies. "Love founded upon beauty does not last," says Plutarch. "Carnal marriages begin in joy and end in despair," says St. Gregory. When other considerations than mere physical attributes do not form the basis of union, the slander of a celebrated pagan becomes an aphorism: "There are only two happy days in marriage—the day of the nuptials and the day of the funeral."

We have said that conjugal tenderness has no heroes. We of course referred to the facts of history. Let us record *one* for the honor of our sex as set forth by a physician and author of high standing: "Many years ago we were called to an old lady whom we found dying from "respectable poverty." Mal-nutrition, at an age when the system not only tolerates, but demands those little luxuries which in earlier life are superfluous, had but too surely done its work, and our patient succumbed to a gangrene of the extremities which no art could arrest. Among the many friends who thronged the house, eager to minister to the needs discovered too late, was a young man of twenty whose assiduous devotion attracted our especial notice. His form was beautifully athletic, and he would have been strikingly handsome, but for the ravages of a small-pox, which had not, however, destroyed the regularity of his features, the beauty of his hazel eye, nor the luxuriance of his dark-brown hair. There was a grace and suppleness in every movement, and a frankness and cordiality of manner which won all hearts. No one seemed to know anything of him save that he was a stranger in the great city, where success

in his little mercantile enterprise was enabling him to support a widowed mother and younger brother and sister, whose home was in a distant State. He had obtained the *entrée* to the house of sorrow and poverty through his Church associations, and not only his substantial aid, but his extremely efficient services as nurse, soothed the last days of the old lady, and relieved her anxiety in behalf of her two little daughters of ten and twelve years—her only remaining charge. The eldest of the two girls was a shy little maiden, whose modesty and refinement bespoke the training she had received from her who now lay stricken with inevitable death. After the last sad rites we knew nothing of the family save the assurance that they were “provided for”—how, and by whom, we scarcely cared to inquire, and the circumstance was displaced from our memory by fresh scenes of trouble and desolation which the kaleidoscope of a doctor’s life brings ever before his eyes.

“Ten years afterward we were summoned to visit a young and beautiful woman, whose luxurious surroundings bespoke the bride, even if the exultant mien of the noble form by her bedside had been wanting. They were the shy little girl and the generous youth of the death scene—she grown to a beautiful woman, and he one of the “substantial men” of the city—prominent in business and social circles as the man of open heart and purse. But she lay ill now, and the tenderness of his manner, the delicacy of his attentions, were beyond expression. A pregnancy, of which this illness was the announcement, produced in her system that degree of irritation—happily so seldom witnessed—that one after another of her vital organs became the seat of inflammatory action, which at length involved the kidneys, and there was little hope of her recovery.

"We shall never forget how one midnight that we had been summoned, he followed us back to our office to learn the result of a microscopical investigation, which, we had candidly informed him, was to settle the question of life or death for his darling, nor his inexpressible anguish when our worst fears were confirmed. From that moment for three entire months he abandoned business—everything, including sleep and rest, to the care of his sick wife. He never left her side. We never once failed to find him at his post, throughout the most trying and apparently hopeless case we had ever witnessed. At last we all supposed the fatal moment had arrived—a still-born baby waited in its little coffin to be buried with its mother, who lay unconscious, scarcely the faintest respiration indicating that the spirit still lingered. She died, apparently, and we wondered next day, as we drove to the door—trying to con some soothing word to speak to that truly disconsolate mourner—why the usual crape had been omitted.¹⁷ We solemnly declare that if the still-born baby had sat erect in its coffin, we could hardly have been more astonished than by the salutation which feebly greeted us, "Good morning, doctor!" from the lips of the woman we had believed, *of course*, to be dead!

"Scarcely less marvelous was the recovery which followed. An enormous slough left exposed the tendons, ligaments, vessels, and *bones*, of the entire lower third of the back—while the legs were so "doubled" beneath her that for almost a year she propelled herself about her chamber by resting the palms of her hands upon the floor. With indomitable patience and perseverance the husband addressed himself to the task of removing these last horrors. Under our direction, he "dressed" and finally healed the frightful *hiatus* in the back, and then with gentle force and

suave determination, he "*worked at those legs*" till in eighteen months he had accomplished what modern surgery had declared impossible. His beautiful wife emerged from her two years' seclusion erect as a statue and more lovely than before. Alas, and alas! that the truth permits us so apt an illustration of our subject; the earliest use she made of her liberty was to *run away* with a worthless fellow whom the devil had endowed for the purpose with a smooth face and a corrupt heart! Nor did the exquisite tenderness of this altogether exceptional man stop here. It provided for the maintenance and education of his wife's younger sister, and follows the perjured creature even into the purlieus of her now forsaken misery—keeps want from her door, and in an unseen and mysterious way informs itself with scrupulous providence how best to soften and assuage the bitterness of her lot!" No more sublime picture has ever been presented to our view. We cannot help asking ourself, "Why Providence wrought a special miracle to accumulate so much anguish?" We do not know, unless to show what man *may* do "seven times tried by fire." Why was the foolish wife permitted to violate every principle of justice, honor, gratitude, and morality? We do not know, unless to show that only religion can guarantee the virtue of woman."¹⁸

What passes in the heart of a young girl who loves? She is entirely absorbed in her passion. Everything else vanishes—friends, parents, even God Himself is obliterated. The loved object alone has any attraction for her. She thinks of him all day, and dreams of him all night. She worships and adores, her entire being is fused in her love. She can imagine no other felicity than to be near him, and in his absence she thinks only of his return. In the midst of social gayeties and festivities she only sees him, only

hears his voice. At first so timid and fearful in his presence that a look causes her to blush and tremble, a word magnetizes her from head to foot, she soon feels at ease only by his side. All other companions are displeasing to her. Then, in proportion to the innocence and purity of her nature, she yields herself to the most delightful intimacy—the most absolute confidence. She says whatever she thinks, whatever she feels; or, what she does not dare to say, she *looks*. It is her very innocence which constitutes her danger. And this innocence—even that which falls—is a great and holy thing. It is its profanation only which should be anathematized. The object of all this blind passion may be a graceless puppet, a stupid ignoramus, a worthless scoundrel—or, worse than all, a libertine.

If obstacles are thrown in her way—if she be imprudently crossed in the indulgence of her love, she speedily becomes cunning and provident in the interest of her passion. She finds the most incredible resources in her instincts, in her woman-nature a degree of assurance and skill in evading the penetrating eyes of a mother, or the perspicacity of a father which are truly astonishing. She finds methods of giving natural and satisfactory explanations to the most difficult situations. She readily ascertains, and with marvelous art conciliates all those who may be of service to her in the furtherance of her desires. The character of Juliet affords a truthful view of the wonderful rapidity with which the young girl passes from artless timidity to the most cunning duplicity.

To cure these attachments when unfortunate in their object, time alone is necessary—time, which so surely brings its disenchantments after the irrevocable step, is equally potent to prevent ill-assorted unions if only the indispensable *management* be judiciously employed. Con-

sent should not be withheld, the condition of postponement only need be insisted on, a concession readily obtained in most cases. Then situations should be contrived, calculated to bring before the eyes of the deluded girl those qualities in her lover, which, odious to everyone else, will soon end by becoming so to herself.¹⁹ It should be remembered that the most ardent love of which a woman is capable is readily abandoned if *of and by herself* she discovers that the soul and the heart are not in relation with the outside which has attracted her, if reason has had time to weigh the real value of the object. She then abandons her lover fully and completely. She may still cherish the ideal with which she had invested him, she may even mourn its loss with a grief bordering upon the tragic, but she rarely fails to search for it elsewhere, and her heart is none the worse for the encounter.

It were easy to accumulate evidence of our assertion, that only Christian marriages can be permanently happy. This we think has been already sufficiently shown in these pages from the records of past ages which teem with the proofs. Not only do all pagan authorities and the pages of the Old Testament attest it, but through the centuries of the Christian era, in proportion as man rejects the salutary influence of woman, the human race is rude and savage, and in exact relation to the weakening or dilution of the Christian religion, is the reduction of marriage to the mere carnal association where Adonis is invited to the wedding instead of Christ, Venus instead of His Blessed Mother. Such inevitably bring disappointments, regrets, and loss of love. This is altogether what might be expected from the Divine nature of the contract, as in all his religious relations man is constantly taught both by precept and experience that only the grace of God can keep him true to his obligations

and faithful to the end. We trust then that none of our readers “professing” Christianity will smile at our assertion, that *special supernatural gifts* are absolutely required for the attainment of true domestic happiness. Such special gifts can only be obtained by a compliance with the conditions imposed by Him who ordained “holy wedlock,” and still blesses those whom He “joins together!”

Between those who unite on this holy ground, who contract marriage with Christian judgment and Christian preparation, there can be but little fear of failure in attaining a degree of happiness which shall increase and strengthen with advancing years, which shall far transcend their liveliest anticipations, and which, as no other earthly condition, forestalls the joys of Heaven! In this holy alliance there can be no such word as mastery. Neither is superior, neither inferior. Their qualities mingle by exchange. The wife is strengthened by the husband, who in turn is made better by the wife. Tenderness, tempering passion with sympathy, blends their two hearts in one. Other objects of affection they may have—children, parents, relations, and friends—none can equal, none can compare with each other in their hearts. They have nothing to fear from the lapse of time. Only wrong emotions bring *ugly* wrinkles. A life of happiness and virtue imparts such ineffable sweetness to the countenance that time seems to give even more than it takes. It is related of Michel Angelo that when some person objected that he had represented the Virgin Mary as beautiful when no longer young, he replied: “Do you not see that the beauty of her soul has preserved that of her countenance?”

PART IX.

CONJUGAL PRINCIPLES AND TRUTHS.

I.

A husband is generally the architect of his own misfortunes.

II.

Love does not stand still. It *moves*—forward or backward.

III.

A husband should never indulge in pleasures which he has not the talent to render reciprocal.

IV.

Conjugal pleasures should never degenerate into habits.

V.

Modesty is a feminine attribute which should be preserved or cultivated, but never destroyed.

VI.

Prodigality of personal charms leads Love to bankruptcy.

VII.

Women like to feel that a man *desires* to grant what he may be *compelled* to refuse.

VIII.

He who can *manage* one woman can *govern* a nation.
The converse is not always true.

IX.

Women can "live upon air"—but not without it. Many conjugal apartments are rendered sad by ill-ventilation.

X.

A man may love several at the same time; a woman but "one at a time, and often."

XI.

The man who assumes that a woman can love but once, is an egotist or a fool.

XII.

Women are more faithful and less constant than men.

XIII.

Jealousy in a man is an inconsistent passion; he is loved or he is not loved—in either case jealousy is useless.

XIV.

When a woman takes suddenly to habits of devotion, she is almost always struggling with a new love or forgetting an old one—often both.

XV.

The man who forces idleness upon his wife, exposes her to every temptation that can assail a woman.

XVI.

Naturally speaking, love once lost is never regained.

XVII.

When a woman, hitherto industrious, becomes idle, the chances are thousands to one that she is "falling in love."

XVIII.

Sudden and unwonted scrupulousness of toilet announces love.

XIX.

All the faculties of a woman are at the service of her love.

XX.

Two mysteries of a woman's heart: 1. She forgets even the favors she has accorded to one whom she has ceased to love; 2. She loves in proportion to the favors she has bestowed.

XXI.

Every husband of genius should be a strenuous advocate of indissolubility—it takes away all hope of "doing better."

XXII.

A woman deceives to conceal what she feels—a man to pretend what he does not feel.

XXIII.

The idea of ownership and mastery involves despair for the wife and dishonor for the husband.

XXIV.

Illicit love renders a woman indulgent to the faults of others—ceasing to love she becomes more severe.

XXV.

Money forms no element in conjugal happiness; its possession cannot purchase, nor its loss forfeit affection.

XXVI.

The only recipe for permanent happiness in wedlock: Christianity.

PART X.

REFERENCES.

¹ The resolutions referred to read as follows:

“Whereas, it is well known that unscriptural views of the marriage relation are becoming prevalent in some parts of our land, so that its obligations are disregarded by many, and separation of husband and wife, and divorces for slight and unwarrantable reasons, are becoming more frequent every year; and *whereas*, the horrible crime of infanticide is also on the increase; and *whereas*, the evils which these errors and crimes have already brought upon the Church and country, and the worse evils which they threaten in the future, make it imperative that the whole power of the ministry and Church of Jesus Christ should be put forth in maintenance of truth and virtue in regard to these things; therefore, be it

“Resolved, That we urge upon all the ministers of our church the duty of giving instruction to the people of their respective charges as to the Scriptural doctrine concerning the marriage relation, and that they warn them against joining in wedlock any who gain divorces upon other than Scriptural grounds; and we also exhort church associations to the exercise of due discipline in the case of those members who may be guilty of violating the laws of Christ in this particular.

“Resolved, That we regard the destruction by parents of their own offspring before birth as a crime against God and against nature, and that, as there are very many influences at work, in public and in secret, to corrupt the minds

of the people, until the frequency of such murder is not longer sought to be concealed, we hereby warn those who are guilty of these crimes that they cannot inherit eternal life, and that it is vile hypocrisy for such persons to remain in connection with the visible Church of Christ; and we exhort those who have been called to preach the Gospel, and all those who love purity and the truth, and who would arrest the just judgment of Almighty God from the State and nation, that they may be no longer silent or tolerant of these things, but take a bold stand, that the thought of impurity and cruelty may be stayed.”—*Proceedings of the “Old School Presbyterian Assembly,”* New York.

² That is, when the child can live if prematurely born; determined to be possible after six months, when the operation for premature delivery may be justifiable under certain circumstances not necessary to detail here.

³ This time not altogether without fear of contradiction, for men of science are too often slow to trust implicitly in the God of nature, or to change old and rooted beliefs.

⁴ A witty French author calls the honeymoon the *moon-shine*.

⁵ RÉVÉILLÉ-PARISE. *Traité de la Vieillesse*.

⁶ Op. cit. p. 431, et seq.

⁷ Exceptional instances of procreative ability in advanced life are mentioned in medical works—instances so rare,

moreover, that they are preserved as curious items of medical history. Among others are the following:

Begon, a physician of Puy-en-Velay, tells of a lawyer of his own time and country who was married at the age of seventy-five, "*moved thereto by a principle of conscience, being no longer able to resist the tardy but violent impulses of a temperament which excited him to love.*"

An armorer of Montfaucon, aged eighty, feeling a sudden renewal of forces which he had thought forever lost, re-married and generated vigorous children.

Thomas Parr, an Englishman of celebrity, who died at the ripe age of one hundred and fifty, at *one hundred and twenty* married a widow, and for a long time "continued to accomplish the matrimonial act with a punctuality for which his companion was pleased to render him justice."

According to Valerius Maximus, Massinissa, King of Numidia, engendered one of his *fifty-four sons* at the age of ninety-six.

Felix Plater affirms that his grandfather continued to procreate until the age of *one hundred*.

A well-authenticated case is given in *L'Histoire de l'Académie des Sciences*, attested by the Bishop of Seez. It is that of a man who, at the age of ninety-four, espoused a woman of eighty-three, "*whom he had rendered enciente!*" She was delivered at full term of a boy.

Behr, a distinguished physician of the last century, relates the case of a man aged *ninety-six*, "who, having married a woman of *only ninety-three*, accomplished thrice each night the duties of marriage." During three years of this practice the old monster suffered "no appreciable alteration in health."

It is related of Wadislav, a king of Poland, that he begot two sons at the age of ninety.

⁸ A recent analysis of *all* the "hair restoratives" of repute, embracing more than twenty of those professing to "restore the original color of the hair," exhibits the presence of lead in quantities of from one to six grains to the ounce in every one of them, while several contained other poisons. Spinal complaints, neuralgias, paralysis, and *very* frequently death itself, result from the use of these diabolical contrivances.

⁹ A caution but little required in this age and country.

¹⁰ According to statistics, the proportion of unnatural labors to the whole number is as one to twenty-eight, while in first labors the proportion of deaths among women who have attained the age of thirty is as *one to nine*.

¹¹ *Michel Levy, Traité d'hygiène publique et privée.* Paris.

¹² *Op. cit.*

¹³ A comical scene is told by a physician which occurred many years ago, when a gentleman, ecstatic in the first glories of a father, inquired of us if we had discovered any peculiarity in the hands or feet of the cherub, then lustily responding to the first application of soap and water. We assured him there was "nothing wrong with the baby," but he clearly intimated that "*something would be wrong*" unless we should discover an odd number of fingers or toes—that none of *his* family were ever born without an extra number. To satisfy his droll anxiety we made the search

requested, and there, sure enough, was the little supernumerary, branching out at a right angle from its legitimate fellows! Our friend drew a long sigh of relief, and—kissed his wife. Several subsequent children have been equally pleasing to their indisputable progenitor.

¹⁴ There is a theory recently started, by certain respectable authors, that the children conceived within the first six days after the cessation of the monthly period, are girls, and those conceived after the ninth day, are boys. We confess to a want of confidence in this theory, but give it “for what it is worth.”

¹⁵ De l’ influence du mariage sur la durée de la vie humaine. Par le docteur Casper.

¹⁶ But *wives* only, for it is fast going out of fashion to intend them for *mothers*—an “accident” of the kind being regarded as “foolish!”

¹⁷ For the benefit of our medical readers, we give a brief recital of the pathological features of this truly wonderful case: Coincidentally with the beginning of pregnancy was a pneumonia, attended with complete hepatization of the right lung, followed by acute gastritis, then hepatitis, and finally nephritis, with hematuria, albuminuria, ascites, and all the final phenomena of that desperate condition. The labor, somewhat premature, was ushered in by convulsions, followed by coma, stertorous respiration, etc., which continued forty-eight hours. A tympanites—the most extensive we ever saw—was accompanied by *stercoraceous vomit-*

ing and total suppression of urine. At length the pupil dilated to its utmost capacity, the intervals of respiratory movements gradually lengthened, and that peculiar *metallic* sound accompanied each expiration which marks the moribund state. We beg our professional readers to believe that we never pretended to claim credit for this recovery, so clearly a miracle of Providence!

¹⁸ We can almost hear the vile calumniator of every virtue exclaiming, "What a fool, he hadn't the spirit of a mouse!" Pardon, sir, nothing is wanting in this picture—not even the physical courage of which you make so much. Returning to his home one day at an unwonted hour, he was "presented" to the coxcomb, who was comfortably seated in the drawing-room. He bowed him civilly out, and then quietly remarking to his wife that he feared the "gentleman was not a proper person to visit her," he made no further allusion to the subject. Returning again "quite unexpectedly," a day or two afterward, he found "my gentleman" in the act of ringing for admission. Not a word was exchanged, but a brief "sparring exhibition" transpired on the sidewalk, out of which emerged one of the contestants with a physiognomy seriously damaged. It is needless to explain that our conjugal hero was not the "injured party." It was probably this incident which precipitated the *escapade*.

¹⁹ We know of a certain father who skillfully managed a "cure" by taking the young man into his family and there "exhibiting his paces" with such tact and skill, that the young lady soon presented "the mitten." Not a *word* was said *against* the young gentleman from first to last.



